the Intercollegian and Far Horizons

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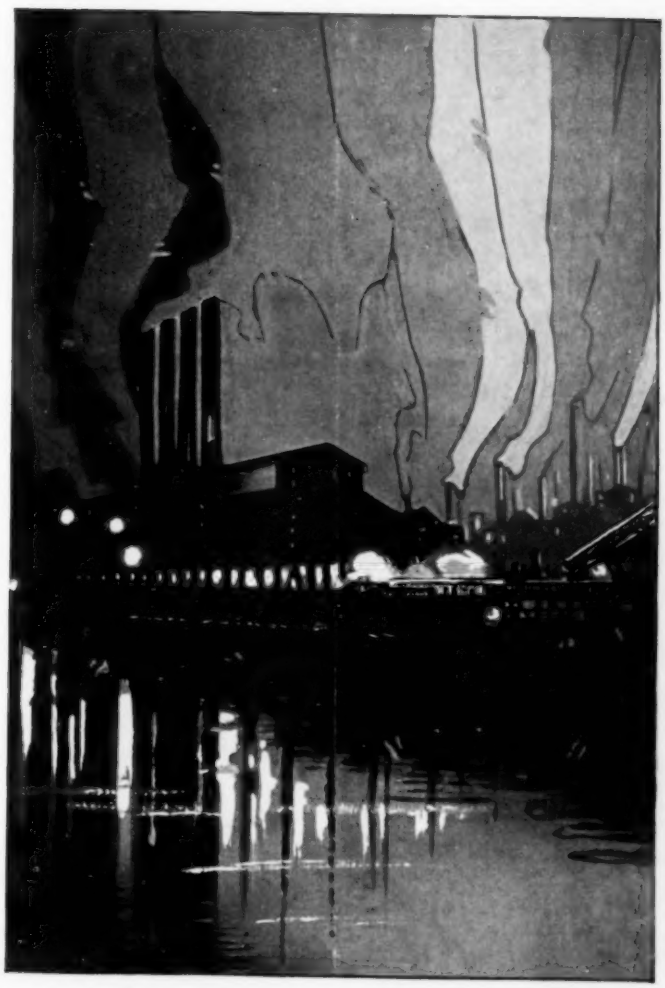

APRIL, 1936

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The Intercollegian and Far Horizons

A Venture in Student Journalism

Dedicated to the Christian World Community

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Summer Laboratories . . .

"MAKE the summer count" has long been a slogan of the Student Movement. It is particularly apropos this year. Scores of opportunities are available for absolutely invaluable vacation experience. In almost all sections of the Movement there are student industrial inquiries; New York City has its Social Service Seminar, and a number of work-camps under the American Friends Service Committee will enroll three or four hundred students and professors. For any collegian with the merest beginnings of an interest in social questions these groups for study and service may become a laboratory experience that will give new meaning and point to his whole college course—and life. Most if not all of these groups are co-educational. The Editors will gladly furnish further information.

■

Basic Questions . . .

LITTLE if anything needs to be said today to justify an Economics Issue of THE INTERCOLLEGIAN. Students everywhere are hedged in by economic forces. Fully ten per cent are on the Federal payroll, otherwise many of them could not attend college at all. A much larger percentage must work their way. And beyond graduation, or prolonged graduate study, lies the no-man's-land of vocational uncertainty.

It is not only the question of immediate subsistence or of an economic base for career and marriage that occupies students. Fully as much, it is a deeply rooted concern for a more just social order. It would be difficult to test the truth of this assertion by the gloom and doom to be found among students today. For students are not depressed. In large measure they are hopeful and determined, but concerned. What is the way out? Socialism? The New Deal? A reformed capitalism? And not a few look in honesty and with hope to fascism and communism.

As a Christian Movement we are—and must be—in the very center of this discussion. Basically its ultimate solution will turn on questions of human relationships, of personal motives strong enough to empower and sustain social organization of one's faith in the underlying forces of the universe; whether, in fact, goodwill and mutual aid, or greed and selfishness, are stronger. These, all of them, are religious questions. Jesus bet his life that love is at the heart of things. That was his answer. He found it in his experience of God as a loving Father. He found it also in his experience with men.

To say this so briefly and simply is not to be naïve about the complexity of the present economic problem. We cannot fail to be realistic about that. Not if we have our eyes open to the tragic facts all about us. To deal with them we need the utmost economic intelligence and political sagacity. We need training, experience, persistence, organization. But basically again, we need a fundamental faith and loyalty that will give us a sense of direction and a confidence that as we put ourselves at God's disposal in bringing in his Kingdom the forces of the universe will be fighting on our side.

■

"Education for Democracy" . . .

DR. STUDEBAKER is to be applauded for his ringing defense of free speech and discussion as indispensable foundation stones of democratic government. His speech before the National Education Association should be nailed to the door of every school and college in the land. Especially so during these days when so many forces would use political and economic power to intimidate and stifle. "Democracy," Dr. Studebaker points out, "is based upon two important principles: first, that the majority shall determine the policy with respect to any given issue at any given time; second,

that the right of the minority to attempt to become the majority through the use of free speech, free press and free assemblage shall be assured." And further, "we maintain democracy only by majority consent. And we maintain the right of minorities even when some of them wish to advocate an opposition to the very democracy which gives them the right of free speech and assembly. Either we have democracy by majority consent and with minority protection or we have something that is *not* democracy."

Even in the Student Christian Associations we feel occasionally the pressure of the super-patriots. They would have us avoid controversial issues; they would have us "stick to religion." But if patriotism means anything it means loyalty to the established principles of our American government, central in which have been democracy and the rights of minority and majority alike to free speech and assemblage. And those of us who seek to follow Jesus find it impossible to divide his first command from his second. God *and* our neighbor are inseparable parts of the religion of Jesus. As long as we remain true to him we will find ourselves challenging every unchristian aspect of our contemporary social order, even as we endeavor to discover and propagate a fuller knowledge and understanding of the love and purposes of God.

Dr. Studebaker is precisely accurate in insisting that a free education is a primary safeguard of democracy against dictatorship and decay. These are strong words, particularly true and needed today.

■

Statutes are Primary . . .

DESPITE a student vote of two to one against compulsory military training in the University of California, the regents have decided that there will be "no departure from the regulations now in force." It is reported that this unanimous ruling is based on the belief that "no other ruling would be consistent with the terms of trust established by the enactment of the organic act of 1868 and perpetuated by the people through their adoption of article nine, section nine of the constitution." It is clear that statutes in this case weighed more heavily than conscientious objection combined with the democratic expression of student opinion.

■

Unpopular! . . .

SOME people thought the question of drinking was settled with the ratification of the Prohibition Amendment; others with its repeal. But the facts are that the problem itself is still with us. What shall we do with beverage alcohol? That is a question which confronts this present college generation in two quite imperious ways. "What will be *my* answer?" That is one important question to have settled in one's own mind before finding oneself in a social situation where the pressure to drink will be difficult to withstand on any basis other than a clearly defined attitude formed in advance. Equally important is the question of the control by society of the use of alcoholic beverages. Some control must be exercised; that is clear. Just what and how is for our generation to decide. We have tried the methods of political pressure from which as a nation we have revolted with something like emotional hysteria. Our dealing with the problem must be on more solid foundations of fact and education. If alcohol is good for us individually and as a nation, let us know it and advocate its use. If it is harmful, let us exercise our intelligence and control or eliminate its use.

The rule of the railroads demanding complete abstinence of its operators is well worth examining in this connection. In this high-power, high-speed age all of us who drive automobiles or ride in them, or use modern crowded thorofares, need to ask if anything less in alertness and decisiveness of action is required. Even a drink or two is dangerous — fatally so — because that margin of safety is destroyed by the inevitable dulling and retarding of one's responsiveness. This is a scientific fact verifiable in any laboratory. What the analogous results are in terms of intellectual stamina, moral equilibrium and spiritual sensitivity are equally real.

Probably there is no surer way to unpopularity in some college groups than to be known as a teetotaler. For many of course that will be determinative — popularity is more to be desired than truth! But others of this generation will be glad to pay the price of unpopularity. Every worth-while cause since the beginning of time has demanded it. The real challenge is whether we have the courage to face and follow the facts.

■

Against the World . . .

ONE of the most insidious foes to straight thinking is the tendency to departmentalize. But life isn't a series of compartments. Just try living it on that basis some day and see! And even yet occasionally we encounter some "sophomore" who clings to the old idea that religion exists apart from the rest of life. The sure antidote to such immature tendencies is to concentrate on our Christian world mission. Some have regarded it as a separate department; as an elective to be considered for study or to be ignored. "A legitimate interest for some persons, yes! But I happen to be interested in other matters, such as race and economics."

No, that is all wrong. Its logic is as defective as the reasoning of those persons who believe that religion may be confined to Sunday church attendance. There can be no segregation in our Christian world mission, for it is *the totality of our Christian approach in its world content.* It includes the individual in terms of inner discipline and command and it encircles all the concerns of people personally and in society here and around the globe. As we catch a faint glimmer of our *world mission* as Christians, we perceive the Church in a wholly new light—we see the Church against the world and we a part of the Church. We dare you to play with this idea and ever be the same again! While in a local college situation it may be desirable for administrative purposes to have a World Fellowship Committee, the Christian mission itself should nevertheless be seen as a full-orbed attempt to make the Christian response effective in all areas of life in all parts of the world.

CONCERNING REVOLUTION

. . . "If we would set our hands to the Christian cause in the world we must begin with an inner revolution in which God becomes real, living, personal" . . .

◆

By ERIC FENN

◆

THE essential condition of a Christian revolution is a complete change in the values of those who would create it. That the world is going through a revolution of some sort, or revolutions of many sorts, is clear to any reader of the daily press. But that may have nothing whatever to do with Christianity or the revolution it demands. Of itself the life of mankind only rearranges itself, and settles down on the same old foundations again—which is as disastrous as not changing at all.

The business of the Church—in the wide meaning of all professing Christians—and the business of the World's Student Christian Federation *is* revolution. But it is easy to talk about that and not know what it means. It is nice to think of one's self as a revolutionary: it is very uncomfortable to *be* one. It is comforting to think of one's self as a Christian: but the challenge is to be one.

"I Believe . . . ."

What then are the foundations of our work as a Christian Movement, and how does this inner revolution come about? The foundation is the living, personal reality of God. And the revolution comes about the moment these words take on meaning for us. The one affirmation of Christian faith which at once is the most difficult and the most important is, "I believe in God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible." In the modern world such faith is hard to come by and is denied by the whole mental and spiritual climate in which we live: yet no faith can be dignified with the word "Christian" which has not at its centre this single, life-giving affirmation.

This means that the whole world, and in particular the life of all men everywhere and all the time, is constituted not merely by our traffic with one another and with the physical world, but by our responsibility before the invading reality of God. To believe that, involves that in every situation we face a choice for or against God, and not only alternatives which affect ourselves and our brethren.

But what is God? What is he like? What is the attitude of this personal Being to the men and women in this world?

There are two possible answers. One is that God is whatever I think he ought to be—my own best guess after taking in all the facts that appear relevant. The other is that God has declared himself in some way, so that we know his name—his nature. The Christian answer is the latter. It is possible to draw a distinction between Christianity and religion; the one is God's reply to the fundamental questioning of the human spirit, while the other is the varied manifestation of human questioning itself; the one is God's answer and the other a mixture of man's answers. That at least is what Christianity claims.

Primary Concern

If this claim is true, and to test its truth, the Bible becomes central to our task. Nowhere else do you get the Christian answer to the question: Who is God? There are countless books that give an answer of course: but they all derive from the one central source. The main preoccupation of the writers of the Bible is not ethics, social questions or international peace, but that without which human life is unmeaning—namely, God. They are concerned, desperately concerned, with human society; but because they are concerned first with God.

Now this is diametrically opposed to our own attitude. Our concern is about society, and we think that perhaps God may be useful in straightening it out. There may be some source of power here that will "do the trick." So that when a psychologist comes along and explains that this is wish-thinking and projection, we are fair game: for it is. The first demand is for a revolution at that point. Without such a revolution we may help to change the world, but it will be merely reshuffling the same old cards: we may even set them out in a new pattern and call them something different—communism, fascism, democracy or what not—but they are the same as before. We shan't have shifted man's centre of gravity so radically that something essentially *new* comes into being.

For Inner Revolution

The Bible then—and the Church. The two go together and to ask which comes first is to pose the old conundrum of the chicken and the egg. The Church gave us the Bible, and the Bible—or the experience it enshrines—is the nerve of the Church.

"But surely you don't expect us to take the Church

(Turn to page 169.)

THE REAL ISSUES OF '36

. . . make your own political program! . . .

◆

By TUCKER P. SMITH

◆

THE most basic, immediate, practical questions before American voters in 1936 center around the nature of "returning prosperity." We thought we had prosperity in 1928 but quickly it was revealed to be depression-in-the-making. Where are we headed today? Certain economic indices throw light on this question.

The production of goods in the United States increased 14 per cent in 1935, while corporation profits soared 40 per cent. Wages increased 6 per cent and the cost of living 5½ per cent. Employment gains were first estimated at 4 per cent for the year as a whole, but government figures on the number of unemployed have just been revised upward to 12½ millions,—an increase over ten million one hundred thousand in the spring of 1934. The average laborer worked from 1¼ to 3 hours per week longer in 1935, depending upon whose figures you accept. Extensive improvements in machinery in 1935 contributed heavily to the increase in output and profits, with a given working force. Exact figures are not available, but estimates indicate that 70 per cent of the families of American cities had an average income of less than $900.

The American Guardian

Big Stretch!

In summary, the average worker labored 1¼ hours longer, for the same real wages but increased output 14 per cent and the bosses' profits 40 per cent in 1935 —living, in the meantime, on a standard far below what our most conservative family budget-makers call a minimum of health and decency.

Ominous but Undeniable

In this scene of bitter struggle certain human facts emerge. Youth suffers in health, recreation and education. The unemployed are told that prosperity will "absorb them" but they remain just as hungry and hopeless as if profits had fallen. The aged are a drug on the market, while the sick and the pregnant can whistle for aid. The owners of the world scramble about for markets for increased quantities of unsaleable goods and capital, stirring up budding wars in the process. The fascist vulture floats in the sky, ready to save us from radicalism if any number of us should be so foolish as to condemn a system that steadily augments its evils.

It is well to recall that early discussions of the New Deal established, beyond dispute, within the framework of capitalist ideology, the necessity for spreading employment through a shorter work week and for increasing consuming power through more real wages. Can any other solution for mass unemployment and mass under-consumption be found within the framework of capitalism? If any of the carping Liberty Leaguers know a better "line" they would do well to produce it at once.

But those who want to be permanently constructive in their social planning (and voting is one move in social planning) must never forget what the capitalists have done to the mildly intelligent program for saving capitalism envisaged in the New Deal. The preceding figures tell the story. The bosses of capitalism are as determined to prevent capitalism from saving itself from its own errors as Christians are determined "to keep Jesus in his place." So the major issue of any political campaign becomes: what shall an intelligent voter do in a society that is owned by a group hell-bent-for-destruction? How can we develop in America a political consciousness, a political program and a political vehicle—a party—for the needs of the exploited masses? Obviously the first step is to expose the inadequacy, the sham of capitalist-controlled political programs. Experience with the New Deal would indicate

(Turn to page 167.)

"STRIKES AREN'T NICE"

. . . in which certain stereotypes are held up to the light of day . . .

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By FRANCIS PERRY

◆

"BUT the strikers use violence." "Workers are satisfied; it is the communists who stir up all the trouble." "Union officials are racketeers." The writer has yet to experience speaking to a group of students about the labor movement without having these stereotypes appear in the discussion. What these and other fixed reactions reveal is obvious: lack of understanding about the forces that shape society to-day; a powerful prejudice against the struggle of the workers for justice; indoctrination by the press, the purpose of which is not to influence public opinion in favor of the workers.

One is not impatient with students for these attitudes. They are victims of their own comfortable security. Obviously, as a group they have never been hungry or cold or gone without shoes; they have never run a machine eleven hours a day or worked for a five-dollar-a-week pay envelope or suffered discrimination at the hands of the boss; they have never had to fight with a group of fellow workers for the right to live; nor have they felt a policeman's stick across their shoulders.

One way to learn the reason why workers must organize to get justice is to suffer in one's own being devastating want and privation. Another way is to live in the midst of privation, experiencing day by day a life of frustration and defeat. A third way to understanding is through the possession of an imagination sensitive enough to feel the suffering of the dispossessed.

One can understand why many students do not know that workers must bargain collectively for their rights. Shut away from the life of the exploited, comparatively few students have the capacity to project their minds into areas of want and need. Although one understands, one finds it tragic that in the privileged student group many are so oblivious to the needs of the underprivileged that they become prey to current prejudices and fall into the error of using thoughtless stereotypes about organized labor. (Lest some students question their inclusion with the "privileged" let it be said that the term is relative and that the lot of students is a privileged one in comparison with that of workers.)

There is some fact as well as much fancy in these stereotypes. Any observer of the social scene knows that the labor movement is not free from flaw. Neither is any other existing organization or institution, even those with the most transcendent ideals. All men are mortal. Human nature is streaked with sin. Declares one young churchman with sweeping magnanimity, "When the A. F. of L. has leaders I can admire I will support trade unionism." One leaves him and his Christian comrades, wondering how they respond to the not infrequent charge of labor leaders: "Deep-dyed hypocrites, with their talk of love and denial of justice!" "Christians! Exploiters of the poor!"

Campus Herrings

It is dangerous to judge quickly where righteousness lies. It is folly to stand aside, for fear of soiling one's hands, until the time one finds perfection in a human institution. Good and evil are mixed inextricably in the social process. The important issue is not whether an organization or group of leaders meets all one's standards of truth. The important issue is whether a movement is working for a cause of utmost significance in society today. When students have sufficient social knowledge to understand that the workers' struggle for justice is such a cause, they will not be put off the trail by the red herrings of communism, violence, racketeers.

Violence seems to be the unscaled barrier blocking the minds of many with regard to organized labor. Good men shrink from violence. Pacifism is at the heart of the Christian religion. One cannot dwell, however, in illusion about realities. Violence as a word has many meanings, ranging from organized killing to breaking windows and stopping trucks, punching scabs and calling them names. How the owners organize to beat down the workers by club and thug and machine gun is another part of the picture. Current opinion to the contrary, this sort of activity on the part of the owners is the root of much of the violence which the public gives as its reason for distrusting the trade union movement.

The workers do use pressure, on the employers and on each other. If justice is not given, it has to be gotten. Workers must at times coerce some of the bosses to get their legitimate demands. Current opinion again to the contrary, it is the rule for strike leaders to make every effort to keep the picketing peaceful. To insure the solidarity of the group, workers at times find it necessary to coerce their fellow workers. The struggle for justice is lost unless the ranks are unbroken. Scabs can break a strike. Therefore scabs have to be handled. At times the handling appears rough to students uninformed about human nature and about the issues at stake. They are disturbed about the force administered to occasional workers who have to be made to surrender their individualism for the collectivism of the union.

From the *Poughkeepsie Evening Star*

Vassar picketer makes news

It is trying, sometimes, to hear those to whom life has been gentle and generous moralize about those to whom life has been harsh and niggardly. After all, it is scarcely in order for those who are endowed with more than justice to make assumptions for those who have had less than justice. More than that, it is sheer presumption for those who are protected from the terrible inequalities in our economic order, even though motivated by a noble ethic, to say what the victims of those terrible inequalities should or should not do.

All good men wish man had evolved to the plane where he shared freely his all with his fellow men. Likewise, they wish that man, in seeking life for himself, had evolved to the plane where he would press his fellow man by persuasion, paying any price in self-suffering so that the other may repent of his self-seeking ways. Whatever the spiritual heights to which man may attain in the future, he has not yet reached them. However one may long for this pinnacle of attainment and work for it, it has not yet been scaled in the class struggle or in any other group conflict. To believe otherwise is to be ultra-romantic.

The Organized Business of Strike Breaking

"Strikes aren't nice." Some are not more violent than a good football parade. Others are terrible beyond words. But most of the latter are made so by the owners, not by the workers. In case the reader doubts this statement, let him read about Pearl L. Bergoff, "King of the Strike Breakers." [1]

In court the strike breaking king testified, "I've served American industry north, south, east and west. I've been thirty years in harness to American industry. I've shipped armies of men to Cuba and Canada. Railroad strikes, dock strikes, transit strikes and textile strikes. I've broken them all in my time. . . . There's not a city I haven't broken a strike in. . . . There's not a railroad running out of New York I haven't worked for. . . . Railroad presidents—I know them all and they've all used me."

[1] "I Break Strikes," Edward Levinson. McBride. $2.50.

To those who know the truth about strikes in the United States and are not fooled by newspaper accounts, this trial revealed a familiar story. Underworld heroes, thugs, criminals of every kind, thieves and murderers are hired by the owners, sworn in as deputy sheriffs, equipped with the arms of modern warfare and set to their business of breaking the strike of unarmed workers. Violence? Naturally. Inevitably. There is not space to describe such practices as planting bombs and guns on strike leaders, having these men captured by the police and discredited. Nor is there opportunity to discuss the extent of the strike breaking business. Mr. Levinson lists in the "Index of Strike Breaking Organizations" one hundred which are or have been operating in this country since the seventies, when the bloody enterprise began. These organizations have been used by many well-known and influential concerns in the business world.

Not all "labor troubles" are solved by strike breaking agencies. Many firms find that the local police and state militia are more than sufficient. That is a story in itself which can scarcely be disregarded by those who demur, "But the strikers use violence!"

The New York *Times*, reported (February 29, 1936) that "In Lynn the police used riot guns and tear gas bombs to drive about one hundred Boston strikers out of the city after they had called a sympathetic strike. Watertown police routed fifteen pickets." And from Jackson, California, "Gun bearing citizens led by sheriff's officers routed pickets at the gates of two famous gold mines here today and then completed the destruction of a strikers' camp which in the meantime had been mysteriously set ablaze." [2]

Get Your Labels Straight

The stereotypes of "racketeering" and "communist agitators" could likewise be illumined, but space forbids. One statement must be made, however. The American Federation of Labor representing organized labor in this country is so far from supporting communist doctrine that it becomes ludricrous to label as communist all labor strikes, most of which are A. F. of L. efforts to organize the workers. It is quite true, nevertheless, that some strikes are communist-led.

First-hand knowledge is the best cure for prejudice. Students will cease becoming prey to current attitudes when they get an understanding of conditions among the exploited. They will see society from a wholly new perspective when they know themselves to be workers and cast their lot with all those who toil by hand and brain. It is not particularly easy to break through the shell of one's comfort, to cut through the round of the usual college program in order to learn about the economic structure. It has become an imperative, however. He, who remains blind, is a drag on progress and postpones the day when out of the present agony and chaos may emerge some semblance of order and justice.

[2] *Social Questions Bulletin*, January, 1936, issued by The Methodist Federation for Social Service.

SOCIAL SIGNIFICANCE OF THE COOPERATIVE MOVEMENT

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By HARRY W. LAIDLER

◆

THE consumers' coöperative movement has at last begun to gain headway in the United States. During a recent lecture trip from New York to San Francisco, I heard of experiment after experiment in the coöperative field among city, agricultural and college groups. Consumers' coöperation, trade and industrial unionism, the labor and socialist party and workers' education—these four important movements are regarded by millions of workers by hand and brain in many of the industrialized countries as constituting the four most important movements of the day leading toward a coöperative social order. From the standpoint of a believer in industrial democracy, the coöperative movement has several distinct values:

Reasons for Cooperatives

1. It reduces the cost of living of working class consumers by eliminating the middle-man's profit and avoiding many of the wastes found in the distribution of goods by thousands of small, inefficient, private retail stores. While consumers' coöperatives usually charge the same prices as those of neighboring private stores, at the end of each quarter they return to member purchasers most of the surplus earnings. Returns are, as is known, based on purchases made, not on stock owned, the purchaser of $100 worth of goods obtaining twice as much in savings-return as a purchaser of $50 worth. During the history of the British coöperative movement, with its annual turnover in recent years of a billion dollars, the British coöperators, now constituting from one-third to one-half of the population, have received quarterly dividends totalling tens of millions of dollars.

2. The coöperative movement has usually provided for its minor employees higher wages, better hours, greater security of tenure and more humane labor conditions generally than are found in private industry. The labor standards in coöperative stores have frequently forced profit-making ventures to raise their standards.

3. The consumers' coöperative movement has given a tangible example of the practicability of the principles of industrial democracy, at least of consumers' democracy.* In the Rochdale coöperative movement, every member has one vote at the meetings of the coöperatives and in the selection of the supervising body. In a private corporation one stockholder may control, through stock-ownership, a majority of votes in a corporation. Even where stock ownership is widely distributed, control is usually centralized through systems of non-voting stocks, through the pyramiding of holding company control, through the issuance of proxies, and other devices. This centralization of control is impossible in the coöperative movement. Here we have democracy, at least as far as consumer control is concerned. Through such democracy, tens of thousands of working class consumers are brought into touch with the problems of business, and obtain an experience in the running of industry which may prove invaluable in the days when society decides to socialize the chief and essential industries of the nation. Such experience gives to the workers a greater confidence in their own ability to run industry for the common good and provides them with a group of administrators who, through years of constructive activity, have shown their capacity to manage industry efficiently and democratically.

4. One of the chief objections to a socialized society in the past has been the claim that business executives will not do their best work unless motivated by the profit incentive. The successful development of the coöperative movement is another indication of the fallacy of this contention. For here are found year after year thousands of administrators of high ability who are giving their lives to this movement without any thought of large financial returns. They obtain a sal-

Sheridan Hall—one of three coöperative dorms at the University of California (Berkeley).

ary, but no more. Many of them on salaries of from $1,500 to $5,000 a year have conducted enterprises with yearly outputs of tens of millions of dollars. A salary, a secure tenure, an opportunity for constructive work and a feeling of fellowship in a great cause, have been sufficient to induce them to give of their best to the task at hand. Many of them have spurned offers of positions in profit-making ventures which would have yielded them many times their returns in the coöperative movement.

5. The coöperative movement has in many cases been utilized by the workers on the industrial field during strikes and labor conflicts. In some historic struggles of labor the "coops" have supplied the necessaries of life to those on strike. In the mining district of England the movement, with its fine social and educational halls, has served as a center for working class activity in many a community. In Belgium, the coöperatives have provided Houses of the People for the trade union, Socialist and coöperative movements, and have given much of their surplus to the promotion of the rights of labor.

6. It has served as a great force in general working class education. Throughout Europe every coöperative movement is conducting schools and courses not only in the technique of coöperation but in many other problems of our economic and social life.

7. Finally, consumers' coöperation provides one important means of substituting for a system of production for profit one of production for use. In such countries as Sweden we find consumers' coöperatives invading not only a considerable percentage of the retail distributive industry, but also the field of manufacturing. The success of the great Swedish coöperative electric arc light plant in an industry formerly dominated by quasi-monopolized corporations is indicative of the possibilities of the movement in more than one phase of industrial life. The extensive British shoe factories, soap factories, etc., connected with the movement are likewise indicative of coöperative possibilities.

Pitfalls

The coöperative movement is not without its dangers, especially in the United States. A successful coöperative adventure in this country requires far more than enthusiasm and social idealism as its foundation.

A group starting a coöperative venture should study beforehand the fundamental principles of coöperation and should not be sidetracked by commercialized substitutes. It should obtain, among other things, some of the very helpful available literature[1] on the subject.

If the group is starting a store, it should be sure of its community. Many a store has failed because the various national and racial groups in the neighborhood demand specialized types of supplies. A coöperative on a campus will of course take cognizance of the special needs of student consumers. The manager selected should be a genuine coöperator, and both honest and efficient.

[1] For information concerning college "coops" write to: National Committee on Student Coöperatives, 5757 University Avenue, Chicago, Ill.

Many have failed because the coöperators refused to insist on careful auditing of accounts, or failed to realize the value of cleanliness or attractiveness in the appearance of the store; or were ignorant of the profit margins made in the sale of goods; or of the bitter competition of chain stores or independent stores. It is noteworthy that coöperatives have been particularly successful of late in the sale of gasoline, where profit margins in many cases have been large.

Many groups have concentrated too much attention on the advantages of the quarterly "dividends" on purchases, too little on the value of the movement in its larger aspects. And when the quarterly returns were small, the members would lose interest and withdraw their patronage.

Some coöperators have injured the movement by claiming too much for it; by regarding it as a panacea for all ills; by casting aspersions on the political and the trade union movements of the workers and by insisting that the voluntary coöperative movement should supplant that for public ownership, instead of supplementing that movement.

We must realize that, while voluntary coöperation has succeeded largely in the field of retail distribution, where consumers can conveniently get together in a given neighborhood and make their voice heard at the neighborhood "coop," it would be extremely difficult to place a national railroad system in the hands of a voluntary group of consumers—the passengers and shippers of that railroad.

Public ownership thus far has succeeded far better than has coöperation in our national resources, our public utilities, our basic industries. The industrial property controlled by governments even prior to the World War, according to the Webbs, was about fifty times as great as was that owned by the consumers' coöperative movement. As we approach the coöperative commonwealth our task will be that of increasing publicly owned as well as coöperatively owned industries, and of democratizing their control through the democratization of the government and the working out of a system of worker-consumer-technician representation in each socialized industry.

And as we develop our consumers' coöperatives, we must also give adequate attention to the rights of the workers in the coöperatives as well as those of the consumers.

As we in the United States think increasingly in terms of an equitable distribution of income and of the conservation of our resources, the coöperative movement is bound to grow. May it grow, as in Denmark, Sweden, Great Britain and numerous other countries, as an integral part of a larger movement for human emancipation, and not as a movement isolated from other working class and social efforts. And let us realize that its success in this age of big business will be possible only if common sense and initiative in coöperative management are plentifully mixed with an unlimited enthusiasm for the coöperative, the fellowship ideal.

AN APPRAISAL OF SUCCESS . . .

. . . sixth article in the series dealing with the meaning of the Christian faith for life today . . . . .

By ERNEST FREMONT TITTLE

IN OUR conception of success we are all influenced by others of our kind, what they appear to value, what they seem ready to applaud. But we play to different galleries. We seek the plaudits of different crowds. Yet there are, I believe, three considerations which should govern our standards of "success."

1. Nothing deserves to be called success unless it is in keeping with the nature of things, in harmony with the will of God; for certainly no human achievement can hope to survive or to have enduring worth if the forces of the universe, unseen but in the end all-powerful, are arrayed against it. Is it not as though a man build his house upon the sands of the sea? And if what a man has given his life to accomplish is destined to be swept away as having no abiding worth, and if he himself after he dies, if not before then, is destined to be thought of with pity or contempt, it can hardly be said that he has achieved success, even though he has made a very big splash. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

2. Nothing deserves to be called success unless it contributes something of value to the on-going life of the race. Here the biologist is in full agreement with the moralist, and the moralist is any man whose soul is not dead. "Whosoever would be great among you shall be your servant."

3. Nothing deserves to be called success if it makes or leaves a man less of a man than he might have been, less intelligent, less sensitive to true values, less appreciative of real worth, less admirable as a human being. In order to succeed a man must make of his own personality all it is capable of becoming. ". . . till we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Here is the Christian conception of success, and I cannot but think that today, all things considered, any man would do well to make it his own, allowing it to determine his ambition and shape the course of his life.

Where God Is Going

A generation ago Gladstone declared: "The task of statesmanship is to discover where God Almighty is going during the next fifty years." Beyond dispute that is the task of any statesmanship that aspires to be intelligent, is conscious of responsibility, and properly concerned for the judgment of history. For a statesman to ignore the direction in which God Almighty is going is to place his people in the way of disaster and himself in the way of obloquy if not oblivion. And if this be true of political statesmanship, is it not equally true of economic statesmanship? Is it not true of intelligence and responsibility in any human vocation?

Now, if the God of Christian faith exists, we need have no doubt as to the direction in which he is going in our time. We may be very sure that the power behind the universe is now making for increasing interdependence and coöperation in the world, a more inclusive justice, a more equitable distribution of wealth and opportunity, a higher level of life for the masses of mankind, and a world order in which nations as well as individuals may work together for the common good of all. And note the fact that today the stream of history does appear to be moving in this direction. To be sure, there are many eddies, cross-currents, backwashes; and those whose personal desires and ambitions these counter-currents represent may persuade themselves that the future belongs to them. Yet nothing is more certain than that ideas and ideals outlast the power of selfish men. Today what medieval pope or potentate exercises any influence over the thought, imagination, aspiration of mankind? But a medieval scholar—Saint Thomas Aquinas; a medieval saint—

QUESTIONS---

for discussion groups

1. When there are so many conflicting proposals concerning the way in which a more just society can be established, how is one to know specifically that his efforts are in harmony with the will of God?
2. Has the economic strain of recent years had any appreciable effect upon prevailing success standards on the American campus?
3. Which of our present activities are directed toward "qualitative" success and which toward "quantitative" success in college courses? In personal relationships? In our national life?
4. Does success depend upon getting and holding a job?

RACHEL TIMBERLAKE
PAUL M. LIMBERT

Francis of Assisi; an exiled poet named Dante are intellectual and spiritual forces still to be reckoned with. The most significant fact about any age is not the power, military and economic, that is lodged in the hands of its alleged rulers. Rather is it the ideas and ideals that are, so to speak, in the air; for it is they which indicate "the shape of things to come." And who can deny that there are now in the air ideas and ideals which definitely point in the direction we have indicated? Men *are* thinking in terms of a larger justice, a more equitable distribution of wealth and opportunity. They are recognizing the need of less in the way of selfish competition for private gain, more in the way of intelligent coöperation for the common good. They are dreaming of an international order in which justice may be achieved among nations and peace be established upon the earth. Growing numbers of men are being constrained to do this, not only by the dictates of conscience but by the accumulating pressure of economic necessity. Here is the direction in which God Almighty is moving in our time, and it follows that you and I, if we want to achieve any real success, must move in that direction. To be sure, we may stand stubbornly in the way of the vision and purpose of God, but if we do our place in history will be alongside those who in other generations refused to recognize the fact that a new day had dawned.

Changing Success Concepts

More or less, we are all under the influence of a concept of success which came into the world with modern industrialism, when man suddenly acquired power to produce material goods in amazing quantities—a concept of success which is itself *quantitative*, attributing importance to what a man has rather than to what he is. But as certainly as the power behind the universe is now visibly making for increasing interdependence and coöperation in the world, this old concept is destined to give way to a new idea that will be *qualitative*, attributing importance to man's interior life and his desire and ability to contribute something of value to the on-going life of the race. Indeed, growing numbers of men and women are definitely repudiating a quantitative standard of human achievement. They have no desire to accumulate great wealth for themselves at a time when millions of their fellows have not enough to eat. Nor have they any desire to lord it over other people and thus acquire a fictitious sense of self-importance. They are coming into contact with reality. They are learning to know God. They are developing an inspiring sense of validity. I personally know a number of young men who, with their eyes wide open to what they are doing, are deliberately repudiating a quantitative standard of human achievement, their own criterion of success being not what a man's holdings are worth but what he is worth as a human being and as a servant in the house of life.

Man Needs a Great Soul

And note the effect which this qualitative standard of success is likely to have on the inner lives of men. The quantitative standard, with its grossly materialistic emphasis, permitted the disfigurement of nature, the effacement of beauty; the destruction of forest lands without any thought of future generations; the manufacture of shoddy and adulterated goods; the development of irrational, cruel and dangerous extremes of wealth and poverty; the birth and growth of a ruthless imperialism which, in the pursuit of selfish ends, all but wrecked civilization. Doing this, it inflicted an incalculable injury upon the souls of men. With cool deliberation, unscrupulous cleverness, cruel persistence, it appealed to man's vanity, his snobbery and greed. It did this at a time when his body, enormously extended by his inventions, required for its guidance not a petty soul but a great one, as Bergson has recently said. For better, for worse, man now has at his disposal vastly more power than he ever had in the past, so that he needs desperately to outgrow his littleness and develop a mature and strong sense of responsibility. None too soon it has come, this new conception of success, which, being qualitative, will encourage men to develop an inner life that will be adequate to meet the demands of a high-powered civilization.

That a man should lay aside such childish things as delight the soul of a Babbitt and develop a mature outlook on life, a true sense of values, bring out the best in himself, serve his day and generation to the limit of his ability, become a co-worker with God, moving in the direction in which God is moving—that is the Christian conception of success. No doubt the old concept will linger on in the world. In nature sometimes "the dawn comes up like thunder," but never in history. In history the dawn comes slowly; but it comes, as coming today it certainly is. And blessed is the man whose own face is toward the dawn.

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THE SECRET OF POWER

We have made ourselves masters of the material world. The results speak for themselves. We have brought about a cataclysmic war which has drenched the world in blood. We have generated an economic catastrophe without parallel in history. On top of all this we are building up armaments to a point never before touched or reached in peace time.

But we have not found the way to win and make secure the enduring and really precious values of life. The world today is recoiling from the disastrous effects of the gross materialism which has followed our loss of faith. Humanity is not now athirst for more inventions and scientific discoveries and improved methods of manufacture: these things will not stop heartaches or broken lives or suicides. Further progress demands building anew upon spiritual foundations. The one solution that I can see, the *only* solution that seems really practical, lies in the teachings of Jesus Christ. He sensed, as no one else before or since, the heights and depths of human nature. He knew how to satisfy its fundamental needs. He understood the secret of power. FRANCIS B. SAYRE.

(In an address before the Foreign Missions Conference of North America.)

SUMMER DISCOVERY

. . . suggesting ways of spending the period which for lack of a more precise term is popularly designated as the summer "vacation." For a list of student projects planned for this summer, refer to the "Summer Directory" on another page of this issue . . .

Enlist for Peace!

The Emergency Peace Project is ready to be launched. Sponsored by the Friends Service Committee, it will enroll about 600 young people, half this number as "Volunteers" and the others enrolled in work camps for a program of constructive labor and study.

In early May an intensive course of three weeks will train about fifty leaders for the Volunteer project. These will go out, in groups of four or five, to demonstrate the methods to be used during the summer vacation period by the teams they will lead. Students who enroll as Volunteers will begin in mid-June a period of training at one of three Institutes of International Relations—at Duke University, Grinnell College, or Whittier College. Then, in groups of five or six, under a trained adult leadership, the Volunteers will be assigned to strategic rural communities in approximately thirty states.

In these communities they will lead discussions and forum groups; organize demonstrations; arrange exhibitions; produce plays with local casts; sell literature dealing with international problems and socio-economic questions related to the causes of war; contact newspapers; speak before churches, service clubs, young people's societies, labor groups and farm organizations, and generally develop intelligent consideration of the substitution of peaceful processes for the war method of settling vexed questions.

They will live under simple conditions and will share the ordinary tasks incidental to such living. The cost of their maintenance is averaged at $60 a month, including the training period and transportation expense. Of this $60 the Emergency Peace Campaign will pay half and it is expected that the Volunteer will pay or raise the balance.

The Volunteer Work Camps will continue the type of work undertaken in similar camps in 1934 and 1935—the building of a playground in an underprivileged area of Philadelphia; the installation of a water system and similar improvements in mining sections of Pennsylvania and in other sections of the Appalachian coal fields. These campers will live under the simplest conditions, work hard during the days and spend the evenings in discussions leading to better understanding of social and economic factors in class or international conflict. Interesting and healthful recreation figures also in the program. The expenses of a summer in a Work Camp are $50, which campers are asked to pay. A few scholarships, however, are available.

HAROLD CHANCE.

Philadelphia.

Evolution of the Dirty Dozen

A page out of the history of the West Virginia Student Service Project.

THE Dirty Dozen was a gang of young rough-necks in a Scott's Run coal camp. I had seen members of it frequently, but had never encountered them as a unit. Oh, yes, I had *heard* them frequently in attempts to "bust up" meetings in "The Shack," but their maneuverings had been too swift and sure for showdowns. Windows had been smashed, small fir trees pulled up by the roots, locks broken, and roaring concerts emanating from instruments of sticks and stone had competed, outside, with attempts at more sophisticated programs within.

Then one evening a familiar roar sounded. Moving quickly to the door I opened it. Surprised, and too proud to move, they boldly stood their ground. I was glad of that!

"Come in fellows," said I with courage. "Have your meetin' in the Shack tonight; there's some new games here you might like to try!" (I was thankful for a box of games that had come from a friend recently). After a moment of hesitation they piled pell-mell through the door. Would they tear up the place? They were using all their bold strength to make me think they would.

"Let's call the meetin' ta' order," said I, with pretended assurance. The response was unanimous. Leaving their search of the house they pulled up

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A great day for "The Shack"

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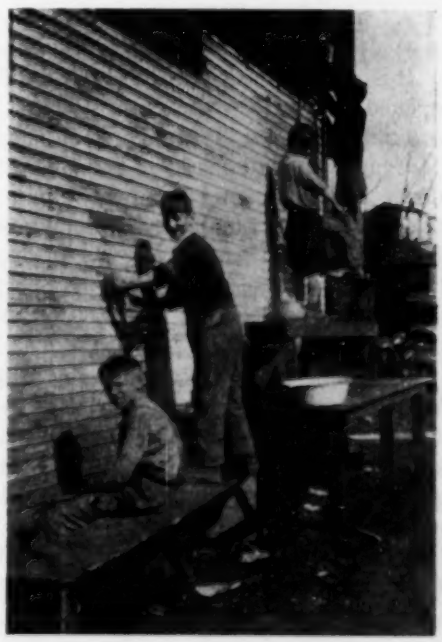

benches and all twelve of the Dirty Dozen sat down. Now it was up to me! Was I equal to the situation?

"Well, how about electing some officers," I experimented, knowing well that the gang already had its leader—and my quick guess was that the burly black-headed Italian leaning against the wall was he. Accordingly, the position of the gang leader was sophisticated by the title of President and "Al" took charge. They had never thought of a secret handclasp, and they decided they would like to meet at the Shack regularly. . . . But what would they do? This was all so different. "Miss Behner, you got us into this. What da' you think?"

"Well, you ought to do something to justify your name," I answered. "Dirty Dozen! What dirty things *can* you do? . . . Why the dirtiest thing I know around here is the outside of this shack. Why couldn't we meet Saturday morning, scrub down the outside walls, get free showers afterward, and then have a big feed?" The charm worked!

Saturday was a big day for the Dirty Dozen as well as for the dirty Shack. Five loaves of bread, three pounds of meat, and a jar of mustard were none too much after the scrubbing act—and Al proudly justified his new rôle with his management of the gang. From that time on the boys met regularly, and Al's position in the community was greatly enhanced. As an organized club the boys were allowed a representative on the Community Council, and it wasn't very long before they were asking to have a university student meet with them regularly, as in the other Shack clubs.

Jim was a journalism major with considerable scout playground experience. He had a way with boys, and they liked him. This job caught his imagination and Jim decided to make a place for it in his busy university schedule. The group reorganized, holding most of its own members and taking in some others. They met together for supper meetings and soon became listed in the Community Council roster as "Friendly Fellows." Jim was quick to utilize his experience with the group; never in his varied recreation work had he found such a wealth of subject matter for editorials!

It is eight years since the Board of National Missions opened its work in the Scott's Run Coal Fields. The proximity of the West Virginia State University at Morgantown had made it possible for scores of students each year to help direct numerous activities at the inadequate community center known as the Shack. During several past years classroom credit for collateral work done by students has been granted by the departments of sociology, education and psychology of the university.

Out of the Scott's Run experience has developed the West Virginia Student Service Project, which this summer will make it possible for a large number of students to live, work and study together in the Morgantown coal mine area. The project is under the joint sponsorship of the Board of National Missions and the Board of Christian Education. The Rev. Alfred Lee Klaer is Director. MARY ELIZABETH BEHNER.

Scott's Run, Pa.

The New York Summer Service Group

After six weeks with the College Summer Service Group in New York City last summer, with its conflicting forces, its extremes of wealth and poverty, its varied portraits of human nature, I was convinced that I had just participated in the most enriching experience of my life.

The student members of the group were assigned to specific daily tasks—in a settlement house in the heart of New York's tenement district, or in a Y. M. C. A. conducting classes and leading hikes or camping out; other members did playground work or directed street play. These experiences served as a practical background against which many of our attitudes were developed throughout the summer.

Twice a week we met as a group for luncheon meetings and round-table discussions on the roof of the Bowery Y. M. C. A. Looking north from this spot one saw the gleaming tower of the Chrysler Building, and the shining windows of the towering Empire State Building. To the south was the Brooklyn Bridge, spanning the waters of the East River and the Hudson at their point of confluence. In the street beneath our eyes were panhandlers of every description, young and old, gathering on the corners of the Bowery. Their presence was a plea to any normal individual at least to try to understand human nature and solve its basic problems. In these group meetings we profited by an exchange of experience and of opinion on various subjects. As we listened to guest speakers we acquired a valuable fund of fact about the contemporary social and economic order and we learned to make socially enlightened judgments. Among others, we were privileged to hear representatives from the Emergency Relief Bureau, the Coöperative League of America, the Civil Liberties Union, the N. A. A. C. P.; in so far as was possible, we received views of both sides of every question.

The field trips were extensive and memorable. Among the trips were visits to Riverside Church and International House and an hour's discussion with Dean Brown of Yale, a trip to Letchworth Village, to the night markets, the Stock Exchange, the Federal Reserve Bank, Harlem, a day spent on the Floating Hospital, and a visit to radical groups which gave the group plenty of "food for thought."

Now and then we got together for an all-around good time—a swimming party at the Seaman's House, an afternoon at Jones' Beach. The summer was climaxed by a three-day house party at Bear Mountain, where the group mapped out a plan to make their respective college campuses more conscious of the acute problems of today.

The summer formed a strong tie between the thirty group members; it gave each one a new appreciation of life and of the people that live in the world; it instilled in each a firm resolution to live in the way that would most quickly bring a solution to our problems—as Jesus lived. BETTY MCCLINTOCK.

Oberlin.

Examining Coöperatives

Californians have the opportunity of studying at close range one of the conspicuously few projects which are presenting a constructive front to the depression—the coöperative movement. Meeting weekly in Pasadena, students of economic conditions had the privilege last July of joining a Seminar to study coöperatives. The project was sponsored by the Los Angeles Y. W. C. A.

Some weeks before the close of school literature about the seminar plan was widely distributed—and those who registered were supplied with a booklet on Self-Help Coöperatives, so that they would have a background for discussion. By the first of July when the Seminar opened with a week-end conference, over fifty alert people gathered to discuss with active workers in the coöperative movement the possibilities of consumer, credit and self-help units. During the entire month officials connected with all forms of the coöperative movement gave generously of their time as they addressed the group or took part in informal and in panel discussions.

Dividing into small groups according to locality, visits were made to representative units of the coöperative movement. It's fascinating to read about the coöperative movement in books and hear lectures on it, but it's even more convincing to have the experience of lunch at one of the self-help units—the one located in an old boiler factory is, by the way, one of the best organized units in Southern California. The lunch was good, too; it featured fresh bread from the bakery project of this unit and the meal was topped off by luscious Imperial Valley watermelon which had come through a rather intricate process of barter. The vegetables came from one of the large gardens farmed by members of the unit.

An inside view of Consumer Coöperative district meetings, visits to their stores and an opportunity during the month to attend the state Production-for-Use-Congress afforded the group an insight into what people are doing to further coöperation.

In last summer's Seminar experience students learned to appreciate the coöperative movement, not only for its possibilities as a saver of taxpayers' money, but for the pervading spirit of far-sighted help and mutual understanding which so clearly has potentiality as the basis of a new social order. ALVERDA LERRIGO.

Los Angeles.

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Bible Study Camp

Winnifred Wygal's review in the March INTERCOLLEGIAN of Dr. Henry Burton Sharman's *Jesus As Teacher* recalls for me a summer-time activity that has been during the past college year a source of inspiration and delight.

Two hundred miles north of Toronto, six miles by canoe, Camp Minnesing on Island Lake, Ontario, with its comfortable cottages and lovely natural setting, offers a perfect site for a vacation group that would use its mind on a subject to catch one's enthusiasm and imagination. As a member of the twelfth Iota Sigma Seminar at Camp Minnesing last summer I studied with some 25 or 30 people from the United States and Canada under Dr. Sharman's leadership. Tremendously impressed were we with the life of Jesus, as it became translucent as we explored the records in Matthew, Mark, Luke. *Jesus in the Records, Records of the Life of Jesus,* and parts of *Jesus As Teacher,* were revealing. In the friendly and simple camp atmosphere the Great Teacher lived again. As these men and women searched into the life and teachings of Jesus they found a meaning for life today. The sense of unity that came to the group in the search for Truth was part of a thoroughly satisfying experience. I hope that a number of students from the U. S. A. will go to Minnesing next July. VIRGINIA SIMMONS.

Bennett College.

A Seminar on Coöperatives will meet at Estes Park next June (above is the 1935 group)

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Industrial Laboratory

The Philadelphia Industrial Inquiry, meeting June 22-July 2, will study problems of labor organization. Factory trips, attendance at union meetings, and discussions with labor leaders will figure in the program. Philadelphia's numerous textile mills afford an opportunity to study the situation in that industry—the position of the labor unions, the controversy within the American Federation of Labor over industrial *vs.* craft unionism, and other political and economic problems affecting labor.

Membership is open to students who have had some background in the social sciences, especially economics and sociology. The group will hold its meetings at the Kensington Y. W. C. A., in the center of the industrial section of Philadelphia. Expenses for student members will be at a minimum. In order that each group member may participate fully, interested students are urged to register for the full twelve-day period.

The Inquiry is sponsored by the Student Christian Movement in the Middle Atlantic Region.

MARGARET WOOD.

Bryn Mawr.

NOTE: Industrial Laboratories, following in general the plan of the Philadelphia Inquiry, are to be held this summer in numerous industrial centers. See the "Summer Directory" on page 181.

Christianity in Economic Action

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By JAMES MYERS

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THE Social Ideals of the Churches, adopted by the official representatives of the twenty-three denominations which comprise the Federal Council of the Churches of Christ in America, sets forth in seventeen articles the ideals in social and economic conditions, race relations and international relations for which the churches should stand. They call for the abolition of child labor; the right of both employers and labor to organize; social insurance against accident, illness, old age and unemployment; a wider and fairer distribution of wealth; maintenance of the rights and responsibilities of free speech, free press and assembly; repudiation of war; economic justice for the farmer; the encouragement of coöperatives; protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs; justice, opportunity and equal rights for all, mutual good will and coöperation among racial, economic and religious groups; the subordination of the profit motive to the creative and coöperative spirit; and social planning and control of the credit and monetary systems and the economic processes for the common good.

A glance at this list of objectives reveals the wide gulf which lies between these ideals and their actual incorporation in our social and economic order. There is a growing impatience with "mere pronouncements" adopted by General Assemblies once a year, helpful as they are for a general platform. Men everywhere—students especially—are calling for year-around action! What is the church doing to make its dreams come true?

It is undertaking, with tragic inadequacy as yet, but with increasing emphasis in terms of modern economic, national and international relations, to play the part of prophet, priest and teacher; calling upon men everywhere to "repent, for the Kingdom of God is at hand."

Prophets Make Enemies

As an increasing number of churches and ministers and church members take up once more the rôle of the prophet, denounce entrenched evils in the name of God, refuse to add a blessing to war or to the preparation for war by large armaments, take a stand against munitions makers, demand the abolition of child labor, poverty and unemployment, stand fearlessly for the right of labor to organize when the issue is drawn, demand a more brotherly distribution of wealth and income, help with widespread education to spread the consumers' coöperatives; as the church speaks out on these moral issues, the result is an increasing opposition and criticism of the church by the world, by self-styled patriotic organizations, by certain business interests, and by some sections of the press. This is a hopeful sign of the revival of true religion in the church. In eras of its most vital religious life the church has always been persecuted. "Me the world hateth," said Jesus, "because I testify of it that its works are evil."

"Where Cross the Crowded Ways"

The priestly function of the church is being fulfilled by some churches and ministers in mediation not only between God and man, but between estranged classes, races, and nations of men. Mediation in strike situations, friendly interracial gatherings for acquaintance and frank discussion of race problems, student strikes against war, international banquets with many nations and races represented, "reconciliation trips" to slum areas, foreign quarters, labor union headquarters (not for "sightseeing" but in humility to try to understand); these and other techniques are being developed by some churches to fulfill in modern life the blessed priestly function of the mediator.[1]

In Christian education, too, increasing emphases are appearing on the religious significance, the effect for better or for worse on character and human personality, of war or peace, poverty and unemployment, slums, wealth, the profit motive, consumers' coöperation. The necessity of Christianizing the social order is being made clear even in order to save souls and enable human beings to develop fully and to live together as children of God. In evangelism, too, there is growing recognition that a man is not truly converted who has not been awakened to the meaning of the law of love and brotherhood as applied to all of human relations—personal, interracial, international, social and economic. On the other hand, there is growing feeling of the need of a more personal devotional emphasis among those who are active in social problems. New worship forms and hymns are slowly emerging which link in one gospel both the individual and the social aspects of religion. The greatest contribution which Toyohiko Kagawa is making on his great tour of America is his own fusion of personal and social religion.

Partly because our Protestant churches are preponderantly made up of the middle class, we are beginning to realize the need of more dramatization of the concern of our church people for social justice. A minister in a southern town served coffee to a picket line during a strike against mills for intolerable conditions and for refusal to recognize the union. It was a symbolic act which demonstrated to these industrial workers the

[1] Case studies of forms of social action by church and student groups will be found in *Religion Lends a Hand*—James Myers (Harper, $1.50) and in brief outline in *Churches in Social Action* (Federal Council of Churches, 10 cents).

vital sympathy of the church. Another minister marched in a parade of the organized unemployed and spoke at Union Square. As he got down from the cart-tail a Communist young woman asked in great surprise, "Are the churches interested in these things?"

The annual peace parade in New York for the past two years has seen thousands of church people, largely young people's societies, in line under the banners of the church—publicly witnessing for Christ.

The National Sightseeing Seminar on Consumers' Coöperation recently conducted by the Federal Council of Churches focussed the nation's attention to the special interest of religion in this movement.

Another field of social action in which some churches are taking increasing part is that of social legislation. This combines educational work among church members with reference to conditions and legislative proposals, with dramatization of the concern of religion to abolish child labor, abolish lynching, establish social insurance, assure labor as well as employers the right to organize, and other reforms.

Such activity to the extent to which it exists, constitutes an effective witness for the reality, sincerity and intelligence of our religion in an age when it is really impossible to love one's neighbor as oneself unless we take an active part in building the kind of world in which there shall be no more war or poverty—in which it will at last be possible for men and nations to live together like children of God.

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THE REAL ISSUES OF 1936

(From page 156.)

that our strategy should be educating and organizing the exploited rather than wasting time trying to convert the owning-employing class.

But the blinders of archaic political thinking are firmly glued to most American eyes. How do we begin to remove them? May I suggest that every student who wants to serve his country adopt a political program for himself and then try to get every fellow-citizen to use it as a bludgeon for chasing candidates for office? The program in practical outline might be something like this:

I demand an economic set-up that utilizes our vast potential productive capacity to furnish a health-and-decency-living for every man, woman and child. As next steps toward this goal I propose:

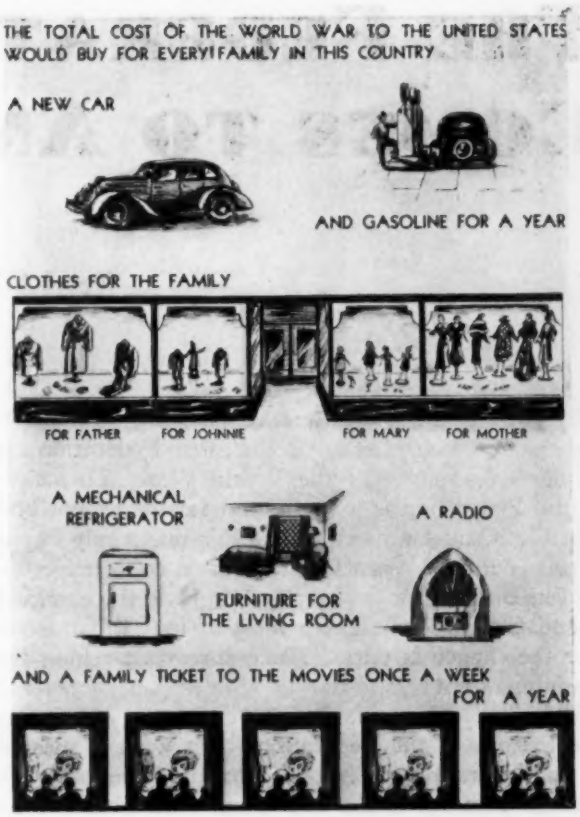
1. Shortening the work week to 30 hours, 24 hours or whatever number of hours is necessary for spreading jobs to the bulk of the unemployed.

2. A living wage for everyone that works—based on a reasonable budget for health and decency.

3. Legal guarantees of collective bargaining and other civil rights for workers seeking to protect themselves against capitalism and fascism.

4. Complete social insurance providing for the unemployed, aged, sick, pregnant, orphaned and injured.

5. Public works (beginning with low-cost housing) to employ, at a living wage, all able-bodied workers not absorbed by industry.



MEASURING THE COST OF WAR

(From *Peace in Party Platforms*—A "Headline Book")

6. A tax program, to supply the above, intelligent enough to seek public funds from those who have and not from those who have not.

7. An international policy declaring, Not one cent nor one man to defend or promote exploitation and private-profit—meaning, no more war for the U. S. A.

8. The nationalization of any essential industry which cannot function effectively under private ownership or control.

And if anyone tells you "the capitalist system can't stand it" just say, "Well, that's too bad for capitalism. I'll look for some system that will at least try to feed, clothe and shelter mankind."

Probably the basic question for the average college student in 1936 is this, "Shall I gamble, individualistically, on beating the game and my fellow citizens; or, shall I join in a great collective effort to save ourselves from social catastrophe, mass starvation, mass stagnation?"

And if this be treason, Christianity, Socialism, or anything else you want to call it, make the most of it. It is not defeatism. It is not drifting from bad to worse. It is simply an intelligent search for peace, plenty, security.

■

The primary cause of all wars in modern times is economic strain, and that in turn is the result of intense financial and commercial competition.—WILLIAM G. McADOO.

THE FEDERATION COMES TO AMERICA

. . . the Federation conference in California next August is an event of major importance to Christian students of this generation . . . . . .

◆

By LUTHER TUCKER

◆

THE Pacific Area Conference (meeting in California August 23-September 2) is the great Federation event on our continent since the World War. To many of us the Federation is a vague and far-off proposition—possibly because a meeting like this one rarely happens in this country. When the Federation conferences were held in Bulgaria or Switzerland or Java, the chance for attendance was remote, for most of us. But this summer the chance is ours. Make sure your region takes advantage of it!

The chance for what? The chance to enter deeply into the life of the Federation. But what is the point of the Federation? That question fundamentally is the same as that which the individual undergraduate asks when he says "My religion is good enough for me; what is the point of my belonging to a religious organization?" We have to make clear to him—and to the local Association that asks the same question—the greater strength and insight he will find for himself, and the greater effectiveness he will have outside himself, because of membership in the larger group.

This holds true for two reasons. First, there is no such thing as a Christian life lived in isolation. Second, the fellowship within which the Christian life can grow must be inclusive of all shapes and makes of mankind. That is why our movement is interracial; that is why inevitably it is international.

Inescapably World-Wide

Francis Miller shows in a recent book how a merely national Christianity tends to become debased to serve national interests, just as a narrowly racial Christianity will sell out to the racial interests of Oriental or white or Negro. Why? Because the only adequate organ for the expression of God's will is one which recognizes the common relationship in which all his children stand to him. A white church or a strictly American Student Movement is adequate to serve a white God or an American tribal god, but not God the Creator and Preserver of all mankind.

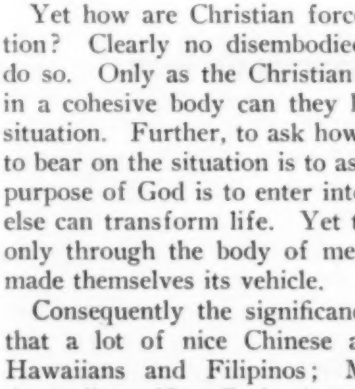
That gives an indication of why our membership in the World's Student Christian Federation is essential, and consequently why this our greatest opportunity to enter more deeply into the life of the Federation matters so much.

The chance every region has to send representatives to the Pacific Area Conference is the chance to have this fact driven home to us in our Movement as a whole. Those who participate in Federation meetings come up against the reality of God in a way that is peculiarly inescapable. Part of the reason for this is that in the Federation you come before God as a member of a fellowship much more adequate than any individual movement can be by itself.

A conference sceptic may ask, "What of it?" The central problem is that Christian forces in the East no less than in the West are in a situation of turmoil and change. In this country we are involved in turmoil created by treaties, by naval rivalries, by an Exclusion Act, by commercial interests, as well as by our common membership with Eastern and Australian Christians in the Church of Christ. Neither as a country nor as Christians can we turn our backs on the unrest in the East.

Yet how are Christian forces to bear on that situation? Clearly no disembodied spirits will be able to do so. Only as the Christian forces are knit together in a cohesive body can they have any bearing on the situation. Further, to ask how the Christian forces are to bear on the situation is to ask how the power and the purpose of God is to enter into the situation. Nothing else can transform life. Yet that power can enter life only through the body of men and women who have made themselves its vehicle.

Consequently the significance of the meeting is not that a lot of nice Chinese and Japanese; Koreans, Hawaiians and Filipinos; Malayans and Javanese; Australians, New Zealanders and Indians; Canadians, Mexicans and Americans, are coming together at great expense for inspiration. Something quite different is involved. These are not isolated individuals, but the



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"The Federation is interracial and international"

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delegated representatives of the constituent movements, meeting to take counsel about the nature of the Christian community's task in the Pacific Area and the ways of getting that task done. What Hightstown did for us nationally the California Conference aims to do for all the movements which together make up the Christian student community around the Pacific. That Christian student community is still pretty much up in the clouds. It is the job of the conference to bring it to earth and set it to work. The Movements around the Pacific look to the conference for the leads which will begin to make that community more effective.

We Must Participate Fully

Our Movement as a whole is participating in the meeting much more widely than through the forty delegates who will be selected to attend. For one thing, each region has already agreed to act as partial host by a generous contribution to the Conference Fund over and above their regular Federation contribution. (Two regions have already sent in most of their quotas.) This money will help to cover one-half of the traveling expenses of the delegates from other countries. Without this help they could not come.

Here are just a few of the issues to be dealt with at the Conference: What appeal do communism and fascism have for our students, and what are their implications for Christians? What is the valid purpose of Christian missions and what changes in them are necessary? What are the reasons for conflict in the Pacific Area, and what the Christian Community's task? What are the common convictions which form the basis of this fellowship in the Federation?

A few groups (as yet too few: they need to be multiplied in summer conferences) have been studying together some of the issues that are to be dealt with. (There is a useful outline for this purpose available from your traveling secretary.) The more groups we have at summer conferences tackling these questions the greater the part our Movement as a whole in the conference itself. Reports of local and regional discussions should be sent without fail to the state or regional secretary, so that all this material can be made available for the person who will have the stupendous job of reporting to the meeting on the attitudes of our members on these issues.

With such advance preparation throughout our Movement our delegates will be enabled to bring back to us all the values of the California conference. Included in these values will be a clearer consciousness of our part in bringing into being a functioning Christian student community around the Pacific. To carry forward that work will involve specific jobs and recommendations which the delegates will bring to our next National Council meetings—Y. M. C. A., Y. W. C. A. and S. V. M.—for our action. Through it all should come to our Movement a clearer awareness of the God we serve and of what he requires of us as we pioneer in the direction of the united Christian community which shall be dedicated to his purpose in the life of the world.

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ERIC FENN

A familiar figure in conferences of the World's Student Christian Federation

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CONCERNING REVOLUTION

(From page 155.)

seriously when there is in the world no body that is more reactionary! What on earth has that to do with revolution?" To which I would reply first by asking where you stand when you make that criticism. Do you stand within the experience which alone constitutes the Church—the experience of God in Christ; or do you stand outside and judge the Church by what *you* want it to be? The criticism that comes from within may be valid; that from without proceeds from quite other premises, and may be entirely irrelevant. And from within the Christian Church a man knows a far severer test and judgment than the criticism of the world—namely the judgment of the God whose demands are absolute.

To believe in God is to be committed to the life of love as the only possible response to his love; and that is to be drawn together with those who are under similar obedience—as the nucleus of a totally new order.

If then we would set our hands to the Christian cause in the world, we must begin with an inner revolution, involving a complete shift of centre—in which God becomes *real*, living, personal. For this to happen, or for it to be clarified and given direction, we need to take much more seriously than we do the study of the Bible. For it to take effect in the world we need to ask, What is the Christian Church? And we need to give ourselves to one another in its fellowship. And all this is profoundly different from the way we live normally. Wherefore "Jesus came into Galilee preaching and saying: Repent, for the Kingdom of God is at hand." Change your minds radically! He might equally preach so to us in London, or Berlin, or New York, or Tokio. The Christian Revolution makes the same eternal demands.

CORRESPONDENCE

Readers are invited to make Contributions to this page.—EDITORS

Renounce the War Method

TO THE EDITORS:

At the risk of seeming impertinent I would like to suggest that there be presented to students through THE INTERCOLLEGIAN the chance to discuss specific ways for Christians to begin digging the channel for peace and justice *on their own* instead of waiting for the communists, or those who in the last resort believe in the war method, to dig *their* channel into which young Christian idealists will be invited to divert the energy that would flow down a definitely Christian channel if only that channel could be engineered *in time*. "What Renouncing the War Method Will Do for Peace and Justice on My Campus" is a wordy title for a symposium or essay contest but perhaps suggests a starting point. I do think the time has come for the Student Christian Movement sharply to define its *own* objectives *and techniques* and philosophy back of the objectives and techniques. Otherwise the communist drum will capture some of the most audacious campus Christians "and their blood will be upon our hands."

ALLAN A. HUNTER.

Los Angeles.

■

Eradicate Lynching

TO THE EDITORS:

Twenty-four lynchings in 1935! And invariably the newspaper reports read: "as yet no arrests have been made." Indeed, lynching in the southern states has advanced to the stage where news of the affair is given a place on radio programs. Special and general invitations are broadcast.

On top of this, when an august body such as the crime conference meets in the nation's capital, all crime affecting the white population of the country is aired and resolutions are passed to combat the menace. But no mention is made of the blackest, basest crime which this country knows. Lynching is not on the program. The President barely mentions lynching when he makes the opening address. A few days later, pickets are arrested for displaying signs asking the commission to include lynching on their program. Does the United States condone lynching?

If the Congress in its present session refuses or fails to take definite steps to stamp out the lynching terror they will be joining the ranks of those who condone mob murder. Student America, we call upon you to demand enactment of an anti-lynch bill. Let us concentrate our forces and energy toward the eradication of the lynch evil.

JOSEPH F. HASKINS.

John C. Smith University.

Paul Was Right

TO THE EDITOR:

Some years ago I read a letter in which a young man named Paul reported on his work and experiences as a Christian missionary in southern Europe. Tonight a late mail brought us THE INTERCOLLEGIAN AND FAR HORIZONS and in it we have read the scarcely less thrilling account of the labors among students in Nanking, China, of our old friend and colleague, Andrew T. Roy. All history has shown that Paul did not overstate the importance of his work; I have lived in Andy Roy's home in Nanking and I know that what he writes is less than might be said. When we put alongside of these accounts what we know of the work of other men and our own experiences here in Peiping during the past five years we actually wonder if there is any opportunity open to young men greater than this of living and working for Jesus Christ in some center where He is still comparatively little known.

Yours,

LYMAN HOOVER.

Peiping.

■

Prisoners for Peace

TO THE EDITORS:

In over a dozen countries of Europe young men are suffering imprisonment for refusal to do military service. Some hundred young men thus are giving their lives for the cause of peace, often with no hope of ever regaining their liberty.

There is very much which can be done to strengthen and support them. For instance, after seven years' effort, the War Resisters' International has obtained the release of a Frenchman exiled for this reason for nineteen years in French Guiana. A quotation from a letter written just after his release will perhaps indicate better than anything the spirit in which these men are resisting the encroachment of militarism: "After suffering numberless tortures more frightful than death I have refused to allow hate to enter my heart, for in the midst of all these perils I have held fast to the ideal of peace and love of one's fellow-men."

Further information will gladly be given and financial help will be gratefully welcomed. Address: The War Resisters' International, 11 Abbey Road, Enfield, Middlesex, England, or The Fellowship of Reconciliation, 2929 Broadway, New York City. Gifts should be designated, "War Resisters' Fund."

Sincerely,

DEVERE ALLEN.

New York.

THE ROUND WORLD

◆ News from Near and Far ◆

England and Russia in France

That an Anglo-Russian Conference should be held in France may be surprising to Americans. Those unacquainted with the history of the Russian emigration may be surprised to know that behind the brilliant façade of the capital of France there exists another and more humble city known as "Russian Paris." It has a population of some 80,000, with its own schools, newspapers, shops and theatres. Most interesting of all, it has a fully developed church life with more than twenty-five parishes, a theological seminary, and a Russian Student Christian Movement with its many activities for religious and social work. Russian Christians are trying to maintain their church life under the hard conditions of the exile; they are facing also the important task of insuring the continuity of Russian theological thought. They must train priests, publish Christian literature, give religious education to children; in short, they must do all those things now impossible to Christians in Russia.

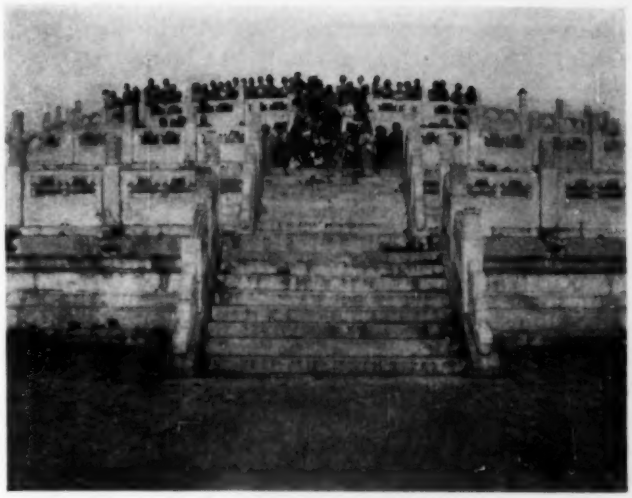
The primary aim of the conference was the increase of mutual knowledge and sympathy between the Russian Orthodox and Anglican churches. Present were representatives of the Roumanian and Bulgarian branches of the Eastern Orthodox Church, Roman Catholics and Protestants. The gathering was marked by a spirit of profound unanimity, manifested in the papers presented by both Russian and English speakers and in the discussions which followed. The spiritual unity was markedly apparent in the chapel, where communion was celebrated each morning according either to the Orthodox or to the Anglican rite.

A delegate writes: "The conference was yet another proof that when Christians of the various confessions are animated by a real desire for unity and meet together in a spirit of charity, the barriers which separate them disappear and the oneness of the Church is revealed in them."

■

Egyptian Minority

Difficulties confronting those engaged in Christian work in Egypt are great. Writes Wilbert Smith, from Cairo: "In spite of new attitudes toward the physical world which scientific study is developing in Egypt, there still is the old rigidity towards religious and spiritual truth—it is not to be studied scientifically. Of more practical and effective importance, however, is the fact that any change in religion implies disloyalty to the State whose official religion is Islam and commands obedience. Where, as in Egypt, fourteen-fifteenths of the people are Mohammedan, all government, economic and social organizations among Egyptians are dominated by this majority, making independent individual activity next to impossible. In spite of all this, there is a growing spirit of inquiry into better ways of life and an expanding circle of those who are willing to investigate and experiment. Public spirit expressing itself in unselfish service is still rare, although patriotism is developing from the ardent nationalism that still prevails."



"Altar of Heaven"

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Easter in Peiping

Near Peiping is the beautiful white marble Altar of Heaven, symbol of China's highest religious idealism, used formerly by the Emperor in worship of heaven and earth on the first day of the New Year. No longer is that ceremony observed, since China has been a republic. The altar is deserted now, except for the visits of sightseers. But at sunrise of last Easter a new use was made of the Altar of Heaven, when ninety-five Christians met there to unite in the celebration of Easter.

In the group were students and staff of the Peiping Union Medical College—the "Rockefeller Foundation" in China. During the preceding year there had been meeting small groups of persons concerned with discovering the best in their individual lives and with expressing the best in unselfish service among their countrymen. Out of these groups came the realization that there would be value in one large Christian fellowship in the institution. Easter morning marked the culmination of this idea as the new fellowship met at this sacred spot for its first worship service.

Returning to the college, the group joined in an egg hunt and then breakfasted together. An enthusiastic song service followed, and a meeting for the formal

organization of the College Christian Fellowship. At the Easter Service at eleven o'clock Muriel Lester of London spoke on the topic, "The World Is Waiting." The whole service was a challenge to give onself with abandon to the meeting of the world's needs.

The fellowship which had its beginning at the Altar of Heaven is symbolic of the new life that Easter celebrates. The joyful comradeship in worship and in the adventure of Christian living gives rich promise for the future of the young men and women who share in it, and for the Christian Community in China.

■

Burma Cooperative

From Pyinmana Agricultural School comes this account of a coöperative venture in raising and financing poultry:

"During the past cold season our Village Poultry Associations have made good progress. Orders for eggs have continued to increase till the number sold reached 3,000 a week. This means a profitable bit of work and supplementary income for people in some 20 villages at a time when prices for everything alse being grown are lower than ever before.

"Last month representatives of our village poultry keepers and about ten of our Christian laymen from Pyinmana met with the Registrar and other officials of our Government Coöperative Department of Burma and worked out a plan for a Village Industrial Coöperative Bank to finance the village poultry keepers so that they can enlarge their business. There will be ten charter members of the Bank, each taking a Rs. 50/- share. The villagers also worked out the details for Village Coöperative Poultry Societies of limited liability. Each member will pay Rs. 5/- on entering the Society and Rs. 5/- each year until Rs. 25/- has been paid up, which is half a share. The liability of each member will be limited to a full share. Each village society will be obliged to take a share in the Pyinmana Bank. The detailed by-laws have now been drawn up by the Coöperative Department and submitted to us for approval. This is a new type of Coöperative Society in Burma for the villages and is limited to one product. The Christians in the town as well as the villages are quite keen to undertake the work. The good thing about the development of this egg and poultry work is that as it grows it draws all its support from the local soil."

■

A Canadian Cooperative

Unwilling to continue turning out graduates to seek but not find a place in the world, St. Francis Xavier University, Antigonish, Nova Scotia, set itself in 1929 to experiments in building a new economic order on the ruins of the old. Extension workers were sent out to mobilize the farmers, miners and fishermen in small groups to prevent their total economic destruction. To the hardheaded farmers, miners and fishermen, education was worthless if it did not produce tangible results.

Nine hundred study clubs enrolling 10,000 adults were organized in a sparsely settled territory, the size of the State of Massachusetts. In the face of the economic crisis these groups launched a dramatic scheme of economic reorganization. Coöperative clubs were organized to provide, without profit, the necessities of life. Twenty-five associations have already evolved into consumer-owned coöperative stores. In time these are expected to federate into wholesales to cut costs still further. The next step will be coöperative production. Coöperative stores without coöperative finance would still leave the people dependent on private-profit banking, so forty-five coöperative credit unions have been established and more are being organized. In what was a poverty stricken territory $90,000 capital has now been amassed. To increase the income of the farmers and fishermen, coöperative lobster factories, lumber mills and processing plants have been established and twenty-five factories now dot the coastline. By coöperative action farm products and fish are taken directly to city markets where prices are double those paid by independent buyers. Thus in six years the economic and cultural life of Eastern Nova Scotia has undergone tremendous changes as a direct result of a carefully planned program of economic democracy.

■

Holiday Courses in Europe, 1936

This handbook contains detailed information on 154 courses for foreign students in nineteen countries. It is based on information supplied by the universities themselves. Published by the International Institute of Intellectual Coöperation of Paris, copies may be ordered (at 75 cents) through The World Peace Foundation, 40 Mount Vernon St., Boston.

"Students Discover Society"

A timely number of

THE STUDENT WORLD

STUDENTS in many countries are discovering that they belong to a world community. As their allegiance is claimed by new ideōlogies of national solidarity or of a classless society, Christian students are becoming aware increasingly of their oneness with and obligation toward other classes in society and to society as a whole. THE STUDENT WORLD (First Quarter, 1936) shows how students in the different nations are expressing this new sense of social responsibility.

This special issue of THE STUDENT WORLD is excellent subject matter for group discussion using the study outline which is printed on another page of this issue of THE INTERCOLLEGIAN

THE STUDENT WORLD is a quarterly published in Geneva (Switzerland) by the World's Student Christian Federation.

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Order through THE INTERCOLLEGIAN

MARCH OF EVENTS

—on the local campus

Kagawa

Mr. Kagawa's American tour has been both strenuous and rewarding. Immediately after the Indianapolis Quadrennial he was a central figure in the National Seminar on Consumer's Coöperation, sponsored by the Federal Council of Churches and designed to give an opportunity to church leaders for first-hand study of the development of consumer's coöperation in America. Mr. Kagawa's address, "Religious Idealism and the Coöperative Movement," set the keynote of the seminar.

Since then he has addressed meetings large and small in practically every part of the country. On Mr. Kagawa's itinerary for the next few months are: Rauschenbusch Lectures, Colgate-Rochester Divinity School, in April; the Joint Meeting of the Northern and Southern Baptist Conventions in St. Louis, May 19th. In addition special conferences have been arranged by church, student and coöperative organizations.

Dr. Kagawa regards coöperatives as an expression in economic terms of the Christian ideal of love. "Somehow" says he, "the churches and the coöperatives must be brought together to the end that the coöperatives become Christian and that the churches become coöperative." It is not totally unexpected that commercial interests are directing an energetic attack against Dr. Kagawa and against the Christian Churches supporting him. One of these "protective" assaults is addressed to retail dealers who are advised to "use your influence in damning this movement by insisting that your church have no part in furthering it. Get the coöperation of retailers in other fields to register opposition; let the church know that it has a job still undone in its chosen field, and that, at least until that job is well done, its efforts in fields it does not know will be resisted."

■

Cooperatives Are Coming

College coöperatives have grown at an amazing rate. They take many forms: coöperative book stores, cafeterias and lunch rooms, faculty buying clubs, housing or living projects, and miscellaneous enterprises such as coöperative purchases of gasoline, coal and groceries.

According to a recent survey, 112 college coöperatives are now operating, with a total annual business of $2,300,000. The past year has seen a very considerable expansion both in the type of undertaking and in the number of persons and dollars involved.

At Texas A. & M. 533 students belong to a coöperative dormitory which furnishes meals at $2.00 a week and rooms at $2.00 a month, with a resulting annual saving of $80,000. This coöperative began four years ago with twelve men. At the University of Washington a dormitory began in 1933 when 27 men deposited $10.00 each; today 320 members fill eight

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Three reasons why Dr. Kagawa must return soon to his home in Japan!

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houses. University of California students fill three coöperative dorms, one of these the largest apartment house in Berkeley; the students get room and board for $17.50 monthly. At Vassar the plan worked out limits the cost of food to 43c a day. In such dormitories the members divide the necessary work.

A coöperative bookstore at Chicago Theological Seminary has 45 members. It was begun last October by fourteen who deposited $1.00 each. Books are sold at list prices and rebates are paid at the end of each quarter. So far members have saved 15% on their purchases. Harvard has a book co-op on a larger scale, with sales last year of $980,000, paying rebates of 7% to 9%.

Two thousand students (out of 2,500) at University of North Carolina are members of a cleaning-pressing coöperative. It has nine employees, charges 40c instead of 75c for cleaning a suit, and now sells clothing also. Seven hundred sixty members began the co-op by depositing $1.00 each.

Clearing house. A national committee serves as a clearing house for news and other information about student coöperatives. (Send for Bulletin "How Can We Start a College Coöperative," 10c. Address: National Committee on Student Coöperatives, 5757 University Avenue, Chicago, Illinois.)

■

War and Peace

Billions for Destruction. The War Department Appropriation Bill for 1937 calls for an expenditure of $545,000,000—an all-time high peacetime appropriation for Federal military expenditures. Add to this the

"Look, mother, how well fed they are"

Copyright Women's Disarmament Committee

proposed Navy appropriations of $609,000,000 and get the staggering total of $1,154,000,000. Now is the time to get off letters to your Senators inquiring why these huge sums are being considered.

Oppose New R. O. T. C. Ohio University, at Athens, has never had an R. O. T. C. unit, except during the war. The recent proposal to introduce a corps has met with vigorous opposition. More than a thousand students, faculty and citizens of the community signed a petition opposing the move. The pastors in the town are under pressure: financial supporters threaten to withdraw themselves and their money from the church, unless the preachers keep silent, and the local Legion post has referred to the "temerity" of the ministers, adding that "few ministers are property owners and for the most part are all tax exempt."

New Cure for Poor Eyesight. Two low-score students in the rifle practice section of the R. O. T. C. at Pennsylvania State College were ordered by the officer in charge to run the gauntlet of the rest of the class as the latter wielded metal-reinforced pistol belts. The Committee on Militarism in Education has asked Secretary Dern to investigate this brown-shirt procedure. The *Collegian,* Penn State periodical, expresses approval of the attitude of another military commander at Penn State who said he did "not consider the act in accord with military discipline" and did not order his section to participate. One student, refusing to strike his classmates, was tongue-lashed as a "slacker" by the sergeant on duty.

The Future Vets. The Princeton students who conceived the idea of founding the Veterans of Future Wars started a movement which has spread like wildfire. Within three days thirty "posts" had been started, and by the time these lines appear in print the number may be close to 300. A sister organization, the Future Gold Star Mothers, is growing rapidly in the women's colleges. Congressman Maverick of Texas has agreed to introduce a bill into Congress calling for immediate payment of bonuses to the future vets, and to finance a trip to France for every woman under thirty-six to visit the probable site of her future sons' graves.

Seventy future vets of the University of Idaho (Moscow, Idaho!) organized themselves into the William Randolph Hearst Post, naming Shull Arms, a Rhodes scholarship winner, commander because of his symbolic name. The students proposed an immediate bonus payment of $1,000 for fighting in the next war, with $200 monthly to "end unemployment by making it possible for our fathers to get jobs." The post pledged itself to "stamp out subversive elements as soon as we understand what the word *subversive* means."

Peace Action Commission. At Mount Holyoke the Peace Club hit upon a plan of coöperation with the programs of other clubs and groups. Instead of building up a separate and competing organization, a nucleus group of students actively interested in the peace movement work through and with the various campus clubs. Thus this year they promoted: Armistice Day program in coöperation with the Fellowship of Faiths; a peace play by the Dramatic Club; dinner and dance with the Cosmopolitan Club; weekly articles in the Public Opinion column of the college news.

Peace Deputations are an effective means of off-campus education for peace. The most effective groups function as a permanent unit for a full year. A week-end visit is best, although a one-event deputation can do excellent service. Nine is a good number for a group; new members can be added from time to time until a total of twelve is reached. In most cases a church in the town visited will provide living accommodations. In addition to visits to church groups, the following should also be considered: civic clubs, alumni clubs, parent-teachers associations, labor groups, Lions, Rotary, and Chamber of Commerce; womens clubs, D. A. R.

Peace Bonds. The sale of peace Bonds is proceeding briskly under the sponsorship of the National Council for the Prevention of War. The bonds are not redeemable and pay no cash interest. They are an investment in world peace, the proceeds from the country-wide sale will be used to strengthen various forces working for peace. It is planned to establish a strong radio department, to influence movie-goers toward peace-mindedness; to organize voters to say "peace with votes."

The International Relations Club at Linfield is sponsoring an editorial contest on the subject "Will Neutrality Keep Us Out of War?" They are also coöperating with the County Peace Commission in a mass meeting at which General Butler will be the speaker. The Cardinal Masque Players at Linfield College recently gave a presentation of the famous peace play *Peace on Earth* under the auspices of the County Commission. The peace education program at Linfield is thus linked with the community.

Program Emphases

Northwestern University Settlement (Evanston, Ill.) has a history of forty years as a center for social and civic education. Monthly, approximately 25,000 boys attend the clubs and classes. The university Christian Association provides a score of volunteer workers as leaders of boys' clubs, hobby and handcraft groups, gym classes, etc. Last Christmas fraternities brought 350 boys, in small groups, to the campus for an afternoon of good fun. Functioning effectively among the students have been the Interest Groups on: Economics, Peace Action, Cosmopolitan Club, Religion and Philosophy of Life.

Interfraternity Pledge Men's Dinner at the University of Pennsylvania had 258 present.

At Stiles Hall (U. of Cal. at Berkeley) a series of discussions on Coöperatives has had an interested audience. Another once-a-week attraction right through the year has been a group on "Techniques in Race Relations."

Bucknell is ready to pick the site for its long-wanted C. A. cabin. It will be "somewhere in the Winfield Hills."

■

1936 "Model"

A Model Senate was conducted at the New Jersey College for Women by delegates from thirty-two colleges. A "Constitutional Amendment" which would give Congress power to overrule Supreme Court decisions by a two-thirds vote of both houses, was defeated by a vote of 46—43. The Pure Food and Drug Act was unanimously approved.

A Model League of Nations Assembly at Vassar, held in March, attracted 209 undergraduates and faculty advisers from twenty-seven colleges. The Assembly accepted reports of three Committees. One dealt with ways of rendering more effective technical aid to backward countries; another advocated equal trade opportunities for all nations in mandated territories. The report favoring the application of oil and steel sanctions against Italy resulted in the withdrawal of that country from the League.

Williams College was the scene of the New England Model League session. White-robed Ethiopian delegates from Amherst opposed black-shirted Italians from Williams. A brilliant display of the flags of member nations of the League gave a colorful background to the oratory of the delegates. The report does not record whether this assembly settled the Italo-Ethiopian problem.

■

National Preaching Mission

The National Preaching Mission will visit twenty-five cities during the three months of next autumn. The personnel of the mission, it is announced, will include a considerable number of names familiar to S. C. M. audiences—John Mackay, Lynn Harold Hough, E. Stanley Jones, T. Z. Koo, Muriel Lester, Richard Roberts, Francis B. Sayre, Robert E. Speer. In addition to the larger meetings, the program of the Mission will include educational seminars in each city on the following subjects: The Christian Message, The Ministry of Public Worship, Using the Bible, The Christian and the Community, The Christian and the World.

John Bennett and Seminar Group at the College of the Pacific—a point of call in three months given to college visits

■

The Christian Church and Social Reconstruction

An institute of four sessions for students of the Greater Boston area to consider how the Christian Church, and they themselves as part of it, may meet the social needs of today was held at Phillips Brooks House, Harvard. Sponsored by the Christian Outreach Commission the Institute was an outgrowth of issues raised at the recent Student Volunteer Convention.

Dean Willard L. Sperry of the Harvard Divinity School made an introductory evaluation of the Church's present position in relation to social security and justice, and for the application of Christian principles in the organized life of the world.

A panel discussed the manner in which the Church should exert its influence, centering particularly on the choice of methods through which Christians may work for social change, such as uncompromising protest, personal persuasion, compulsion by laws or force. The leaders included Wilmer J. Kitchen, Katharine Grammer, Jeffrey W. Campbell, and Norman D. Goehring.

Helen Topping, secretary to Dr. Kagawa, presented the program of Kagawa's Christian Coöperative Movement, and described the forms in which it is taking hold in this country.

Under the leadership of Professor Norman B. Nash of the Episcopal Theological School, the group will try to select the particular movements now active in and alongside the Church with which the students present may associate themselves. Dr. Nash will then explain the importance for such social activities of the personal religious life of the Christian.

DORIS F. NEWCOMB.

"Students Discover Society"

The Student World [1] is a publication of the World's Student Christian Federation, published quarterly in Geneva, Switzerland. The current issue (First Quarter, 1936) is given to a stimulating critique of social action by Christian students and a discussion of the forms this significant trend is taking in different countries. The articles by writers in different parts of the world—Eric Fenn, Great Britain; F. Boerwinkel, The Netherlands; Nicolas Berdeaev, Russian emigre; Walter M. Horton, United States, and many others combine to form an approach remarkable for its world-wide sweep. The question of Christian social action is seen here in its natural world setting.

The following study outline utilizes the articles and editorial statements in this special issue of *The Student World:*

A Study Outline

1. Discuss the nature of the essential call to Christian social action. Compare pp. 3 and 4; pp. 16-17 (Paul Conord); pp. 37 and 38; p. 39 (paragraph beginning, "Secondly, our character as a Christian Movement").

2. Compare the statements: "While we agree that Christians have a social responsibility we regard it as very questionable whether there is or can be a Christian Sociology by whose universally-valid principles all Christians and all churches would be bound" (p. 4), with "The foundation of Christian sociology must be the eternal truth of personalism, that is to say, the recognition of the absolute value and high dignity of every human personality which cannot be transformed into a means, into an instrument of the state, society or economic process" (pp. 12-13). Can there be a sociology that is distinctively Christian? If so, what should be its foundations?

3. How far should a Student Christian Movement commit itself to concrete action in regard to social and political questions? In discussion of this question we might well draw upon the experiences contained in the following articles:

The Social Task and Activities of the S. C. M. of the U. S. A.—pp. 30-38.

Social Action in the Dutch S. C. M.—pp. 38-47.

Indian Students and Villages—pp. 48-53.

Chinese Students and Rural Services—pp. 65-68.

Russian Students Help Russians"—pp. 68-69.

For discussion on the limitations of the political and social task of the S. C. M. refer to pp. 25-26.

4. Much of the preceding material is concerned with student response through social service. That clearly is right and is an expression of love. But now we face the question of finding techniques for changing the basic situation which causes the need. Compare *Preparation for Social Action,* pp. 27-28. This calls for serious study of the following urgent questions:

a. What is the Christian concept of property, and what bearing has this concept on private ownership, the use of wealth, and the control of the means of production and distribution?

b. What is meant by the class struggle and what is the Christian attitude toward it?

c. Granted dissatisfaction with the present state of society, and the fact that change of some kind is inevitable and actually is taking place, what is the Christian method of promoting social change?

d. In a situation in which practically throughout the world, whether under capitalism or socialism, the individual is being sacrificed to the community, what part has Christianity to play in reaffirming the value of the individual? In what way does a truly Christian community differ from the collectives which make up society?

Consult the following articles in connection with this discussion:

Solidarity with the Nation—pp. 53-61.

Significant Trends in Industry—pp. 18-23.

[1] *The Student World.* A quarterly published in Geneva by The World's Student Christian Federation. $1.50 a year. Single issues, 35c. Order through THE INTERCOLLEGIAN.

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The Wayfarer

1936 seems to be a year of milestones:

Twenty-fifth. The Friendly Relations Committee celebrates this year the turn of its first quarter-century of service and fellowship with guest students from other lands.

Fiftieth. The first summer conference was held at Mount Hermon, Massachusetts, in 1886. This year "home-coming" celebrations will be held at Mount Hermon and at several other conferences which carry forward the tradition of this first conference.

Fiftieth. While the men students were making plans at Mount Hermon, nineteen women students, likewise harboring the ideal of a National Student Christian Movement, were meeting at Lake Geneva. Correspondence between the two groups was exchanged. Before the Geneva Conference adjourned the women had organized themselves into the National Young Women's Student Christian Association.

Fiftieth. This is also the anniversary year of the Student Volunteer Movement which in a half-century has recruited over 12,000 students who have sailed for missionary service abroad.

One Hundredth. Dwight L. Moody, a dynamic influence in the early days of the Student Movement, was born in 1836.

Fortieth. The World's Student Christian Federation celebrates this year forty years of active life and growth. Some of you have seen the letter of thankfulness and challenge, signed by outstanding leaders in church and state on every continent.

■

And still another anniversary. Union Theological Seminary is celebrating this year the 100th year since its founding.

■

In a different vein perhaps I should mention the 550th anniversary of the founding of Heidelberg University. For the peace-loving American this event stirs mingled emotions. The air is filled with protests and evasions; it is a shame that political atavism should thus cloud what should be an observance of honor.

■

By the way, if any should want an up-to-March review of the Nazi-church situation in Germany, see the March 14th issue of *Information Service* of the Federal Council of Churches (or send me five cents for a copy).

■

Not all student action, Mr. Hearst, is in American colleges. For example, there is the incident of six hundred Chinese students who "occupied" a train in Shanghai in order to deliver a strong anti-autonomy petition to the Nanking government. News of this in the Peiping *Chronicle* has kindly been sent to me by Arthur Rugh, now teaching in Yenching University.

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of A.M., B.D., and S.T.M.

The Graduate School of Theology
Oberlin College
THOMAS WESLEY GRAHAM, Dean
OBERLIN, OHIO

I am interested in the report that the judge sitting in the Scottsboro case has recently received 25,000 letters urging justice for the nine Negro prisoners. (It is stated that *all* of these letters come from writers in the North, East, and West). I believe the letter writing technique to be a potent one. I recommend it in this case to those who are eager to help avert a threatened miscarriage of justice.

■

I recommend to all my friends the incomparable Charlie Chaplin in his long awaited silent, "Modern Times." Charlie's capers at the assembly line of a machine plant—his job is to tighten nuts in endless and rapid succession—are magnificent comedy. And close enough to facts to give the spectator a pretty good notion of the robot jobs which modern mechanized industry is offering to hundreds of thousands of factory workers.

■

There were 36,400 killed in action—not in a major war, but by automobiles on highways and byways of the U. S. A. in 1935. The fact that one-fifth of all vehicle accidents and one-fourth of all fatal accidents involve drivers between 18 and 24 years of age puts on youth the minimum responsibility (a) to drive with care and (b) to be sober when driving.

■

Rufus Morrow, Traveling Secretary of the Student Volunteer Movement, and Pardue Bunch, Indianapolis Convention Registrar and Headquarters Secretary since the Convention, are back at Duke Medical School to resume their studies.

■

A letter from Dr. Harold Storm, who is touring Arabia, indicates that during the past months he has visited many villages where no medical man has ever been. In many villages he has encountered a friendly reception by the Moslem rulers and has been permitted to preach Christianity in places where hitherto no Christian has been admitted.

■

West-coasters will remember Leonard Wilbur, President of the C. A. at Stanford, now with Walter Judd in medical mission work in Shansi province where a recent communist uprising endangered their station. The Judds by the way have a brand new daughter.

■

Of course you saw the quotation from the Chairman of the British Imperial Chemical Industries, Ltd.: "I have no objection at all to selling arms to both sides; I am not a purist in those things." We in 1936 have another word for it!

■

I say *Amen* to this statement by Mr. Kagawa, which he so clearly exemplifies in his own life:

"If we do not discount the Gospel, but take it seriously and live it adventurously, we will be able to do far more than Russian Communism ever dreams of doing in building a better world."

THE WAYFARER.

The Time to Do Next Year's Work Is Today

It is only through a *long range program* that a Christian group in a college can grow into an influential and effective campus force. Its life must be intertwined with that of the college through representation on the official groups that express the real interests of students. Such representation comes only by careful planning and the development of individual leadership within the Association *over a period of years*. While a much longer list of suggestions could be offered, the following, at least, are vital:

1. Before college begins, or *soon* after, a freshman "retreat" or "convocation" or whatever name one would wish to give it, should be held. *Nothing* is more essential than to "get" the freshmen class for the Association before it is "got" for a hundred other organizations. Even though only twenty are able to attend—so much to the good. "Tried out" daily programs for such a gathering may be secured from the Field Secretary.

2. Plan *now* on getting students in the Association freshman membership started into the activities that control student opinion. For example: get a line on journalistically inclined incoming freshmen and help them start up the ladder of the school paper on the reporting staff, with an eye on the editorship three years hence. Get someone "dressed" for the Student Council, as well as for other important student positions. And so forth, clear down the line of potential "power" on the campus.

3. Develop at least one *important* faculty member, who will give time to Association business. This may mean the raising of funds to send him (or her) to a student conference (faculty salaries at the present time are at a minimum) or to other important student Association meetings.

4. Raise money for literature as well as for other things. Books and magazines often convince when speech has ceased.

5. Make plans for *two* continuing approaches to the campus: (1) Through speakers, movies and publicity to the whole campus; (2) by the use of small groups and meetings to deepen the spiritual life of individuals. Any other process is certain self-destruction of the Association.

6. Get *at least* one student a year from the Association into a Students-In-Industry group; an Economics Seminar; a Bible Study Camp; the Presidents School, or on a picket line, during the summer months.

7. The President who does not attend a Summer Student Conference should be asked to resign for the "good of the union." CHARLES S. SCHWIESO.

Denver.

A PROGRAM PAPER

Building An Effective Social Action Program

YOUR cabinet probably has a chairman for social affairs. Has it one for social action? Does the make-up of your cabinet represent the emphases of your 1936 program, or your 1930 program?

The cabinet should include an able and well-informed Social Action Chairman to work with a committee whose function shall be: to keep in touch with other campus groups interested in economic problems; to bring to the attention of the cabinet important current literature in this area; to head up the social action program of the Christian Association. Enlist an able and interested professor in the Department of Economics as a member of the Social Action Committee.

Regional Councils should also have a public affairs or social action chairman, supported by a faculty-student committee, to work out suitable materials for cabinets, keep the national office informed concerning local programs, and to assist local Associations in this program emphasis.

Getting the Facts

Any effective program of social action must be built on a knowledge of the facts of our economic and social life: sincerity is no substitute for soundness. Moral indignation at injustice and suffering, is futile unless undergirded by a knowledge of the *economic relations of modern society*. A *Christian* campus group is obligated not only to get the facts but to translate them into social action in the light of the ethic of Jesus. The acquisition of data on economic, political, and social issues need not be a dull business! The following program techniques will help break down campus "economic illiteracy":

(a) *Symposiums and Panel Discussions.* Take as a point of departure some live current topic on which there is wide divergence of opinion and secure speakers representing the different points of view. Faculty members and community people of experience in the given field would be possible speakers. An able chairman is required and ample time should be allowed for questions and audience discussions. Speakers should be required to defend the position they hold and not spend their allotted time criticizing their opponents! The following are suggested topics for a Public Affairs Forum:

1. The Economic Issues of the Political Campaign—discussed by Republican, Democrat, Socialist and Communist.
2. Is the Present System of Taxation Equitable?
3. Is the National Administration Adequate?—the N. Y. A. versus the American Youth Act.
4. Should the Supreme Court be Curbed?
5. Can Capitalism Provide Adequate Social Security for the Population?
6. Should Labor Have the Right to Organize and Bargain Collectively?
7. The Pros and Cons of a Local Strike.

A symposium serves two purposes: (a) The presentation of facts and clarification of issues on important economic questions, and (b) the maintaining of an open platform for discussion of all points of view at a time when this right is seriously challenged by many pressure groups.

(b) *Small Groups.* A great deal of good discussion material is available for discussion groups that wish to pursue further any of the above issues and other important topics. (For outlines write to: Rose Terlin, 600 Lexington Avenue, New York City.)

(c) *Conferences.* The following have been utilized with success:

1. Model League of Nations Assembly.
2. Conference of the International Labor Office, with students from different organizations and different colleges prepared to present the economic problems of various countries. This event could be tied in with the peace program.
3. Economics Seminar—with special speakers. Students from near-by colleges may be invited to participate, as listeners and as "panel" leaders.
4. Regional summer conferences often afford opportunities to hear outstanding speakers; they also offer the valuable experience of give and take with students of differing backgrounds.

(d) *Off-campus Research.* To stimulate thinking and action on social conditions, organize a trip (Thanksgiving week-end, Christmas, or spring holidays) to a near-by city. This should be arranged in advance with the coöperation of a sociology or economics professor who will make contacts with heads of social agencies, housing projects, factories, trade unions, etc. Students of New York State have spent week-ends visiting Brookwood Labor College, and others have arranged trips to New York City relief centers, night court, housing projects, and tenements, utilizing the Fellowship of Reconciliation tour service. Such trips must be carefully planned and are most profitable for groups of ten to twenty students.

Learning by Doing

To gather facts and to read, study and weigh data is only the first step. But study, alone, is not enough. In a time of sharp divisions and crises in society, it is impossible not to *act*. To refuse is tacitly to support the strongest side. That this is true puts us under the responsibility of knowing as many facts as possible before acting, then using action as a basis for further reading and study. Dynamic action and struggle are inherent in life, and to fail to participate in social action is to dull the sensitivity of one's ethical fiber. While many areas of activity in the economic scene are not open to students because of their limitations of time and experience, we have not begun to utilize to the full activities like the following, in which students have been successful:

Legislative Action. Keep in touch with state and national legislative proceedings of special concern to students. For example: Loyalty Oath bills, student

and teacher; R. O. T. C. legislation, especially the Nye-Kvale Bill; social security bills; child labor laws; minimum wage and hour legislation.

Ways of becoming vocal on such issues are:

a. Write intelligent letters to: your college paper; the city press; to your senators and representatives.

b. Attend hearings. On urgent issues get up a delegation of informed students to attend a hearing, speak to the issue, interview senators, representatives, the governor, etc. When the issue is a particularly important one, arrange with other colleges to send an intercollegiate delegation (as happened in New York State when Barnard, Hunter, N. Y. U., Vassar, Skidmore and other schools chartered buses for a descent on the New York State Legislature when the student loyalty oath bill was scheduled for a hearing).

c. *Political Campaign.* First, decide which party you will support. (Any adequate analysis will be based on a consideration of the economic issues of the campaign and the realism of the respective parties in stating and meeting them.) Second, give some time (even if very little) to working in the campaign. There is no better way to evaluate the Party, and your net gain is likely to be equal to a college course in political science. It is obvious, however, that such action is strictly an individual matter and cannot be undertaken in the name of the Christian Association.

d. *A Strike Situation.* Learn the facts about a local strike. Attend strike meetings as an observer. Whichever side you choose to support, *do* something about it, if only to write a letter to your local newspaper. If the workers' cause seems to you eminently just, support it. This may mean helping provide food, clothing and even pickets.

e. *Civil Liberties.* Attend court hearings in cases of strike injunctions, "sedition" and "criminal syndicalism." Read carefully the reports of the case in the local press and decide whether the facts have been fairly reported. Hold a panel discussion on the issues involved. Write letters to the editors of college and city papers when it appears to you that an injustice is being done.

f. *Consumers Coöperative Movement.* Plan a faculty-student seminar on consumers' coöperation, using speakers who have had experience in the coöperative movement, and those who can help you set up a coöperative, if your seminar results in that.

To start a student coöperative: (a) visit one or more which are operating successfully; talk with the workers and the manager; (b) secure some good literature on the subject; (c) write for news bulletins and other information, addressing: National Committee on Student Coöperatives, 5757 University Avenue, Chicago, Ill.

The following literature[1] is recommended:

Kagawa and Coöperatives—Marriott (10c).
Seeking a New World Through Coöperatives—Hutchinson (25c).
A Trip to Coöperative Europe—Cowder (5c).
The Coöperative Economic Democracy—Bowen (5c).

[1] Secure from Consumers Coöperation, 167 West 12th Street, New York City.

Industrial Laboratories. Enlist a number of able students (usually juniors who are economics-sociology majors). Your Christian Association budget should carry an item for a part-scholarship to send at least one able student to one of these projects.

g. *Social Service.* If your Association sponsors students working with social agencies, supplement it by meetings, at least monthly, in which the students working on the projects may gain insight into the broader aspects of the questions of relief, delinquency, group work, case work, etc.

Literature. Have a Literature Committee responsible for building up an "Economics Bookshelf" and for getting the books circulated and read. Subscribe to the best current magazines and keep them on the reading table. The following literature is suggested:

Creative Society—MacMurray ($1.50).
Social Salvation—Bennett ($2.00).
An Interpretation of Christian Ethics—Niebuhr ($2.00).
A Way of Life—Tittle ($1.75).
Christ's Alternative to Communism—Jones ($2.00).
Living Triumphantly—Page ($1.00).
Our Economic Life in the Light of Christian Ideals—(paper, 90c).
Economics and the Good Life (Study Course)—Johnson (Paper, $1.00; cloth, $1.75).
America's Capacity to Produce—Brookings Institute ($3.50).
I Break Strikes—Levinson ($2.50).
Why Keep Them Alive?—DeKruif ($3.00).
Human Exploitation—Thomas ($2.75).
The Lost Generation—Davis ($3.00).
I Write As I Please—Duranty ($3.50).
Rich Man Poor Man—Goslin (15c).
Why Are There Rich and Poor?—(25 cents).
Headline Books: *Made in U. S. A., Peace in Party Platforms.* (Each: cloth, 35c; paper, 25c.)
Tampa: Tar and Terror (L. I. D., 10c).
What Do You Mean, Free Speech—Baldwin (ACLU, 10c).
The Campus Strikes Against War (L. I. D., 10c).
Social Issues in Liquor Control—Landis (10c).
Churches in Social Action—Myers (10c).
Capitalism and Its Rivals—Eddy (15c).
World Primers: *You and Machines; Crime; Money; Jobs or the Dole,* etc. (25c each).
Prayers for Self and Society—Myers (15c).
Prayers of the Social Awakening—Rauschenbush (75c).

Survey Graphic; New Republic; The Nation; Common Sense; Radical Religion; Harpers; The Christian Century; Information Service (Federal Council of Churches); The Intercollegian; The Student World.

Conclusion

As part of the Christian Community, we have a definite stake in social change. We *cannot* sit back and "let the American Student Union and the American Youth Congress meet that campus need." We have every moral responsibility to learn how to take effective social action in times of social crisis. We may make mistakes, but to wait until we think we know enough not to be mistaken, is to postpone indefinitely our major responsibilities. The tides of history are sweeping in the direction of social change—where will they carry the Student Christian Movement? The answer to that question depends on what student groups are doing *now* to build a sound, effective program of social action.

Rose Terlin.

A Summer Directory

Students' Guide to Spiritual Growth and Social Enlightenment

Except where specifically stated, groups and conferences are open to men and women students and to interested visitors. Descriptive literature and other information may be secured from any Field Secretary of the Student Christian Movement, from the persons here designated, or from THE INTERCOLLEGIAN.

INDUSTRIAL LABORATORIES

In these groups students get the opportunity to work in actual situations under trained leadership. They are placed in social agencies, on survey projects, in trade unions, etc., to gain first-hand contacts and experiences in the livest issues of the day. This practical experience is supplemented by evening seminars and field trips. The groups meet for periods of time varying from a week to eight weeks. The expenses are held down to a minimum. Write for descriptive folder addressing any Field Secretary or: THE INTERCOLLEGIAN, 347 Madison Avenue, New York City.

NEW YORK CITY (W. H. Tinker, 55 Washington Square, New York City). Six to eight weeks, beginning June 24.

[1]BOSTON (Ann Silver, Y. W. C. A., 410 Stuart Street, Boston, Mass.), July 2-31.

BUFFALO (Hilda Nahre, 340 Montgomery Street, Syracuse, N. Y.), July 1-31.

PHILADELPHIA INQUIRY (S. C. M., 3601 Locust Street, Philadelphia, Pa.), June 22-July 2.

OKLAHOMA CITY. "Records of the Life of Jesus"; social service and observation. (Rev. Joe Gist, St. Marks Methodist Church, Oklahoma City, Okla.), June 15-July 15.

[1]KANSAS CITY (Fern Babcock, 404 E. 10th Street, Kansas City, Mo.), June 20-28.

SEATTLE, in coöperation with the University of Washington. (Herbert Seamans, University of Washington, Seattle, Wash.), June 22-July 30.

WEST VIRGINIA STUDENT SERVICE PROJECT. Social Service and Seminar in mining district; in coöperation with the University of West Virginia. (Rev. Alfred Lee Klaer, Morgantown, W. Va.), July-August.

NATIONAL RELIGION AND LABOR FOUNDATION. Traveling Seminar. (Willard E. Uphaus, 87 Orange Street, New Haven, Conn.), July 6-July 29.

EXAMINING COÖPERATIVES

[1]ESTES PARK, COLO. Seminar on Coöperatives. (Stella Scurlock, 404 E. 10th Street, Kansas City, Mo.), June 15-20.

NEW YORK CITY. Coöperative Leaders Summer School. (American Peoples School, 67 Stevenson Place, New York City), June 27-August 15.

ENLIST FOR PEACE

EMERGENCY PEACE CAMPAIGN. Several hundred students as Volunteers. Period of training in an Institute of International Relations, followed by work on a team for intensive peace education in rural areas in thirty states. (Emergency Peace Campaign, 20 South 12th Street, Philadelphia, Pa.) June 15 to August 26, or longer.

VOLUNTEER WORK CAMPS. Hard work in constructive service, addresses and discussions, combining to demonstrate pacifism as a creative social force. (American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.) July-August.

STUDY AND TRAINING

PRESIDENTS SCHOOL, BLUE RIDGE, N. C. Courses in religion, campus problems, Association organization. Tuition-scholarships. Academic credit. (Dr. W. D. Weatherford, Y. M. C. A. Graduate School, Nashville, Tenn.) June 17-July 23.

PRESIDENTS SCHOOL, NEW YORK CITY. In coöperation with Columbia University and Union Theological Seminary. To help officers build a program adapted to their local campus. Trips of social discovery in New York City. Work-scholarships. (Katharine Duffield, 600 Lexington Avenue, New York City.) July 7-August 14.

[1]IOTA SIGMA SEMINAR. Camp Minnesing, Ont. Bible study with Henry Burton Sharman. (Rev. Beverly Oaten, 1164 Bay Street, Toronto, Ont.) July-August.

BIBLE STUDY SEMINAR. Camp Sierra, California. "Records of the Life of Jesus" under leadership of Elizabeth Boyden. (Margaret Logan Clark, 715 South Hope Street, Los Angeles, Calif.) August 2-29.

[1]WESTERN SUMMER SCHOOL FOR WORKERS. (Margaret Logan Clark, 715 South Hope Street, Los Angeles, Calif.)

L. I. D. SUMMER SCHOOL. Training for Labor Leadership. Morning classes and evening meetings with trade unions and unemployed groups. June 17-July 31. (Mary Fox, 112 East 19th Street, New York City.)

INTERNATIONAL RELATIONS INSTITUTES. Duke University (N. C.), June 8-19; Bethel College (Kan.), June 9-19; Grinnell College (Iowa), June 17-26; Northwestern University (Ill.), June 22-July 3; Wellesley College (Mass.), June 23-July 3; Mills College (Calif.), June 23-July 3; Whittier College (Calif.), June 30-July 10; Reed College (Ore.), July 6-July 16; Swarthmore College (Pa.), June 22-July 3. (American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.)

INSTITUTES OF HUMAN RELATIONS. Blue Ridge (N. C.), June 20-25; Estes Park (Colo.), August 7-12; University of Wisconsin, August 23-28. (National Conference of Jews and Christians, 289 Fourth Avenue, New York City.)

COMMONWEALTH COLLEGE. Summer Session, supplemented by special lectures on economic issues and problems of labor. Students work in exchange for living expenses. (Richard Babb Whittier, Director, Commonwealth College, Mena, Ark.) July-August.

PENDLE HILL. Summer Session. Quaker Center for Social and Religious Study. "Character and Its Growth"—Fritz Kunkel; "Christian Practice"—Douglas V. Steere—and other courses in Summer Session. (Dean Joseph E. Platt, Pendle Hill, Wallingford, Pa.) June 25-July 24.

REGIONAL STUDENT CONFERENCES

BLAIRSTOWN, N. J. (preparatory school boys) .....June 20-25
BLUE RIDGE, N. C. .....June 11-20

[1] As we go to press dates and other arrangements are not final.

In May

An Interracial Number

of

The Intercollegian and Far Horizons

dealing constructively with problems of racial minorities

Writing in This Issue:

BASIL MATHEWS
CHANNING TOBIAS
R. B. ELEAZER
BUELL GALLAGHER
---and many others

SUMMER STUDY

AT

Union Theological Seminary

Six Weeks -- July 7 to Aug. 14

(in the Summer Session of Columbia University)

TWELVE COURSES
leading to degrees

FACULTY

Walter Horton — Ernest Scott
Edmund Chaffee — Harrison Elliott
John Bennett — Arthur Swift
Kenneth Latourette — Frank Herriott
Charles Hawley — Cyril Richardson
Erdman Harris

Ministers' Conference

July 7 to 24

Three one-week units, with

Henry Sloane Coffin, Henry Van Dusen, Henry Tweedy, Harold Phillips, and others.

Address:

Director of Summer Courses

Union Theological Seminary

3041 Broadway, New York City

Eagles Mere, Pa.	June 12-20
Estes Park, Colo.	June 5-15
Hollister, Mo.	June 5-14
[1] Kings Mountain, N. C.	June 11-17
Lake Couchiching, Ont.	Sept. 8-21
Lake Geneva, Wis. (men)	June 12-20
Lake Geneva, Wis. (women)	June 19-27
Maqua, Maine (women)	June 15-23
Maritime Spring Camp (Canada)	May 22-31
Northfield, Mass.: Mount Hermon (men)	June 8-14
Seabeck, Wash.	June 13-22
Silver Bay, N. Y. (women)	June 17-24

National Conferences

National Student Secretaries' Seminar, Blue Ridge, N. C., June 29-July 13.

[1] National Intercollegiate Christian Council, Sept. 6-12.

Christian Youth Conference, Lakeside, Ohio (E. H. Bonsall, Jr., 1511 Arch St., Philadelphia, Pa.), June 23-28.

Conference on Mental Hygiene and Religion. For professors, administrators, pastors, student secretaries, Lisle, N. Y. (R. H. Edwards, Ithaca, N. Y.), Aug. 31-Sept. 6.

Federation Conferences

[2] Pacific Area Conference. Mills College, Calif. August 23-September 2.

[2] A. B. C. (American-British-Canadian) Reading Party. (Dates and place to be announced.)

[2] International Study Conference. For workers among youth in the secondary schools. Dassel, Germany. June 19-28.

[2] Annual Federation Conference. Les Avants, near Montreux. August 5-11.

Additional International Events

World's Sunday School Convention. Oslo, Norway. (Ivar Moen, 51 Madison Avenue, New York City). July 6-12.

German Protestant Week. Stuttgart, Germany. (Deutsch Evangelische Woche, Flensburgerstrasse 9, Berlin NW 87.) July 24-29.

World Youth Conference. Geneva, Switzerland. (League of Nations Union, Geneva.) August 31-September 7.

International Theological Seminar. Geneva, Switzerland. Sponsored by the Universal Christian Council for Life and Work, and the Theological Faculty of the University of Geneva. (International Theological Seminar, Case 22; 1 Rue des Photographs, Geneva.) July 28-August 15.

International Student Service. Annual Conference: Sigtuna, Sweden (I. S. S., 8 West 40th Street, New York City.) July 28-August 4.

I. S. S. Work Camps. Students placed for three-week periods in camps in England, Austria, Czechoslovakia, Hungary. (I. S. S., 8 West 40th Street, New York City.)

Travel and Learn

Coöperative Europe. Tour of coöperatives in Sweden, Scotland, England, Finland, Russia, Denmark. (Coöperative League, 167 West 12th Street, New York City.) July 10-September 1.

N. S. F. A. American students visiting Soviet Union; I. S. S. Conference in Sweden; World Congress in Geneva. (Joseph Cadden, 8 West 40th Street, New York City.) July 11-September 15.

Eleventh Seminar in Mexico. To Cuernavaca and Mexico City with Hubert Herring. (Committee on Cultural Relations with Latin America, 289 Fourth Avenue, New York City.) July 9-29.

Open Road. Numerous travel tours including interesting contacts in Russia and Europe. (Open Road, 8 West 40th Street, New York City.)

Sherwood Eddy Seminar. Open to professors, pastors and mature students. Contacts with outstanding leaders in public life of England, France, Germany, Russia. (Sherwood Eddy, 347 Madison Avenue, New York City.) Sailing June 24.

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[1] As we go to press dates and other arrangements are not final.
[2] Admission on credentials. Consult any Field Secretary of the Student Christian Movement, or: The Intercollegian.

THE BOOKSHELF

Creative Society.

By John MacMurray. Association Press. Cloth. $1.50 (Pamphlet excerpt, 15 cents).

This is the best book on communism and Christianity which has been written in English. Professor MacMurray is a distinguished English philosopher whose recent book, *The Philosophy of Communism*, shows the measure of his interest in and sympathy for radicalism. At the same time he has a firm hold on the essentials of Christianity. His effort to compare and relate the two results in a little volume which will be hailed with delight by all who have suffered from the multitude of inane discussions of this subject, as for instance H. G. Wood's *Christianity and Marxism*.

Professor MacMurray first traces the communistic elements in Christianity; that is, the elements of prophetic religion in it which emphasize the significance of mundane history, the possibility of a new and brotherly society and the destiny of the poor as creators of this new society. These radical elements in Christianity have been destroyed, he believes, by the "pseudo-religion" of orthodoxy, by which he understands particularly the otherworldly element of orthodoxy and its denial of significance to the socio-historical process.

Marxism in turn is appreciated as a justified protest against this otherworldliness. But it is not accepted without reservation. It has destroyed the dialectic of true religion on the one side as much as orthodoxy has on the other side. It might be well to let Professor MacMurray speak for himself upon this central issue:

"The account which we have given, revealing as it does the essential structure of communist thought within the religion of Jesus, still leaves unaccounted for the religious center from which in the life and teachings of Jesus all this is derived and without which the whole is meaningless and incomplete. This element is in fact a solution of the religious problem of human life. The dialectical development of human society, which is all the communist sees, is purely temporal. As a consequence the significance of life is found purely in the process of social development and indeed it has meaning only in terms of the final result. . . . In other words, the kingdom of heaven exists only as a final goal of the historic process. Though this is included in the teaching of Jesus it is not the whole of it. Jesus can say, as the communist cannot, "the kingdom of heaven is among you." The temporal process falls within an eternal reality which gives it not a merely temporal but an eternal significance. . . . We must remind ourselves that to separate the eternal from the temporal and consider it and for itself as the religious aspect of life is to falsify religion and to turn it into a mechanism of escape from life. The eternal is the reality of the temporal *in the temporal*. It is not another reality.

In this thesis and in the fuller elaboration of it given in the book, Professor MacMurray seems to me to have his finger upon the central issue of religion and social life and gives the reason why many of us can be either Christians or Marxians only with reservations. For otherworldly orthodoxy and Marxism have divided between them what belongs into a dialectical unity, namely the insistence on the meaningfulness of history and the equal emphasis upon the transcendent sources of the temporal process which give it meaning but lie below, above or beyond it (though each one of these spatial phrases is inadequate for the concept of transcendence).

I think Professor MacMurray weakens his most excellent book by a concluding chapter in which he discusses the degree to which the British empire has actually transcended the principle of nationality and approximates the universal. I have heard his every argument used also by American romanticists who glorify our racial "melting pot." The problem of nationalism and universal culture is more difficult than his chapter implies.

RIENHOLD NIEBUHR.

Capitalism and Its Culture.

By Jerome Davis. Farrar and Rinehart. $3.00.

Here is an amazingly vivid, accurate and comprehensive description by a Yale professor of our present economic set-up and what it does to us Americans. More than three hundred families out of a thousand we see as underfed and underprivileged, while one family out of a thousand is victimized by having too much food, far too many toys. One-sixth of us on relief and ten millions of us unable to get work—when there could be shared abundance for all of us. And there is a devil inspiring all this. It is not wages, fees, salaries, interest on investments, or even rent. The devil is our obsession to get something for nothing. It is the passion to grab from a joint enterprise carried on by capital and labor "whatever remains after all expenses have been paid, including insurance, salary to management and interest on investment."

But the wheels won't go round, perhaps some regents of your university answer back, unless this motive is given a free hand! Let them read of the coöperative movement. In Europe factory after factory has been absorbed and efficiently developed by this promising economic technique which runs for the benefit of the consumer entirely free of "profits." Consider also our own post-office, under social ownership and control. One can point out the disintegrating effects upon personality of exploitation without being obliged to offer a blueprint of a saner social order.

In a French war hospital a young man dying was heard to ask with infinite sadness, "Am I a Christian? I have killed my brothers." We understand a little that soldier's tragedy. Jerome Davis would have us also understand the tragedy employers sometimes suffer because they have been caught in the "system." He quotes one of them testifying thus: "When one of my men would come to me and say that his wife was going to have a baby and he needed more money, my heart would tell me that I ought to give him an increase. But then I would remember that I wanted to show so much profit for the year and I would reply, 'I wish we could give you the increase but business conditions will not justify it.' Yes, all the time I have been stealing from my workers and I can never pay them back, for when the depression came I laid off nearly all the men and they are scattered and the profits have been distributed."

ALLAN A. HUNTER.

Los Angeles.

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Studies in Victorious Living.

A MAN IN CHRIST. By James S. Stewart. Harper. $2.50.
THE MIND OF PAUL. By Irwin Edman. Holt. $1.75.
PAUL'S SECRET OF POWER. By Rollin H. Walker. Abingdon. $1.

These three studies are written by Paul-enthusiasts. This is all the more interesting because the authors come from backgrounds of considerable variety. The first is the minister of a church in Great Britain; the second is professor of philosophy in Columbia University; the last has taught the Bible to many generations of college students in Ohio Wesleyan. But they share an appreciation of Paul not only because of his historical significance, which is as pertinent today as when he lived, but because of the man himself.

The three authors are also one in stressing the uniqueness of Paul's experience on the road to Damascus. They look upon this as not only pivotal to any understanding of Paul, but also as one of the major turning points in the history of religion. Again this is the more interesting because each author approaches Paul with a different concern. Mr. Stewart is preoccupied with the religion of Paul, not as theology, but as experience. Professor Edman's interest is chiefly with "the mind of Paul," first in its psychology and later with the diverse strands that went into Paul's thinking. Professor Walker's volume, beginning just about where these others leave off,

brings out, in helpful detail, the implications of this experience for problems of daily living. Conversion brought to Paul "the fruits of the spirit" and it is Paul's technique of relating life to its resources which holds Professor Walker's attention.

The many strands of Paul's rich and creative personality are brought out in these studies, in which there is agreement as a whole but diverse emphases. Mr. Stewart minimizes the influence of the Hellenistic-Oriental religions on Paul, finding his roots in Judaism—a Judaism that was twofold in Paul's life: first, the less strict variety that characterized the faith of a Jew living in the Diaspora; and second, the rabbinical kind, which Paul met when he came into contact with Gamaliel in Jerusalem. Professor Edman goes into a careful study of the mystery religions and against his own statements he weighs the book on that side. Professor Walker makes what seems to the reviewer to be a real contribution when he stresses the importance of the years spent by Paul in Arabia and in his initial conferences with the Christian leaders in Jerusalem.

Mr. Stewart is particularly concerned with digging Paul out of the accumulated accretions which obscure both the man and his vital meaning. "Paulinism" is a caricature of Paul himself. By going back to the man and letting him write and act for himself, Mr. Stewart makes the religion of Paul of striking value and appeal, no matter how "modern" one may feel. Professor Edman also wants to bring to light the man himself, and in this effort he meets very effectively the point of view of those who would explain away the religious significance of Paul by trying to account for his conversion on purely psychological grounds.

The term "Christ-mysticism" describes what each of these studies accept as the center of Paul's religion and hence of his life. But, careful to rescue this from ecstatic emotionalism or vaporous broodings, they give it not only cosmic significance but ethical content. "In Christ" the character of Jesus, rooted in love, makes itself felt *from within* the life of his followers; "in Christ" his life becomes operative in another's so that one becomes "a new creature" marked by "the fruits of the spirit"; "in Christ" his followers share the Spirit, by which the particularism of the nationalism and racialism of Judaism's outlook became transcended; "in Christ" one becomes an organic part of a community—"the body of Christ" in which alone the individual becomes perfect.

The Man in Christ and *Paul's Secret of Power* make a splendid combination. The first brings scholarship to bear on the background, environment, writings and life of Paul, to the end that one enters, as fully as anyone may enter, into the inner depths of this "man in Christ." The second brings the material that the author has shared with many classrooms of students—material which in effect is applied psychology arising out of Paul's own secret of victorious living. CAMERON P. HALL.

Madison, Wis.

■

Gordon Carr.

By Hastings Harrison. Association Press. $1.00.

When a conservative friend tells you that what this country needs is less government interference with the divine laws of supply and demand and more freedom for vigorous, capable manhood to rise to the top through competition, you may be tempted to retort with some Marxian phrases about the class struggle or to give him a book by Norman Thomas, George Soule, or Stuart Chase. But if you want to build on his present convictions about America as the land of opportunity where hard working, ambitious young men eventually achieve success, give him *Gordon Carr*.

Gordon Carr began by selling papers to support himself and his family. He was intelligent, genial, unselfish, vigorous, ambitious, athletic, hard working. Overcoming terrific handicaps he graduated from college, only to find all doors closed to him. Hitch-hiking in search of a job, he met death as the truck on which he rode went through an underpass. This simple story of one young American will do more to awaken certain types of conservative people to the irreparable damage our present economic system is doing to the future of the country in destroying the faith of its youth, than many tomes on economics. What chances do the three million young people, who have graduated since this so-called depression began, have for achieving the American dream of success?

Gordon Carr should be followed by *Rich Man—Poor Man* (now published as a pamphlet at 15 cents); then the patient may be ready for *The Robber Barons*, by Matthew Josephson, —and then should come Edward Bellamy's picture of Utopia in the U. S. A., *Looking Backward*. FERN BABCOCK.

■

A Primer of Economics.

By Elsie Harper. Woman's Press. 60 cents.

Few other than professors or Marxists bothered their heads about economics before 1929. But today it has become the *sine qua non* for a rudimentary understanding of the daily economic occurrences affecting profoundly the lives of all of us. So there has grown up a demand for a popular study of economic problems and their political solutions. Miss Harper's *Primer* serves admirably for discussion leaders (and is very well suited to student needs) who want a simple outline for group study. It gives to the uninitiated the approach which many college courses lack. While the bibliography would be more valuable if more complete, the few books listed are well chosen and if read would serve as a prelude to intensive study. Among other things Miss Harper discusses briefly: the economic resources and potentialities of the United States and how they have been used; the standard of living of Americans before and during the depression; theories why the standard dropped and the possibility, in terms of politics as well as economics, not only of retrieving the former standard but of raising it considerably. Advanced students of economics will find the book superficial—as it must be, to fulfill well its stated purpose of being "an introduction to economic problems." A first grade reader is now needed to follow the *Primer* and probe more deeply the questions posed there. RUTH SHALLCROSS.

New York City.

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Books Received

CHRISTIAN FAITH AND ECONOMIC CHANGE—*Luccock*. Abingdon.. $2.00.
THE SUPREME CAUSE—*Sternberger*. Dodd, Mead. $1.25.
RESOURCES OF RELIGION—*Harkness*. Holt. $2.00.
CONSUMER COÖPERATION IN AMERICA—*Fowler*. Vanguard. $2.00.

Who's Who in This Issue

ERIC FENN is editor of the British *Student Movement* and a familiar figure at conferences of the World's Student Christian Federation.

HARRY W. LAIDLER, Executive Director of the League for Industrial Democracy, is an economist of note and author of numerous books and pamphlets. His most recent book is *Socializing Our Democracy*.

TUCKER P. SMITH is Director of Brookwood Labor College.

FRANCES PERRY, former member of Rocky Mountain Regional Council, is working with industrial girls in the city of Passaic.

JAMES F. MYERS, Industrial Secretary of the Federal Council of Churches, is author of *Religion Lends a Hand, Prayers for Self and Society*, and other books.

LUTHER TUCKER, Yale and Episcopal Theological Seminary, is a member of the Executive Committee of the World's Student Christian Federation.

CAMERON P. HALL is a minister at the University of Wisconsin.